

DICTIONARY OF ALL RELIGIONS

AND

Religious Denominations.

JEWISH, HEATHEN, MAHOMETAN, AND CHRISTIAN;

ANCIENT AND MODERN:

INCLUDING THE SUBSTANCE OF

Mrs. H. ADAMS'S

VIEWS OF RELIGIONS,

REDUCED TO ONE ALPHABET, WITH 150 ADDITIONAL ARTICLES,

The whole carefully corrected and revised

BY THOMAS WILLIAMS,

Author of the *Acts of Kindness*, *A New Translation of Solomon's Song*, &c.

WITH

An Appendix.

CONTAINING

A Sketch of the Present State of the World as to Population, Religious
Instruction, Missions, &c. with Summary Practical Reflections

To the whole is prefixed,

A N ESSAY ON TRUTH

BY ANDREW FULLER.

A NEW EDITION WITH ADDITIONS.

LONDON.

Printed by T. SMITH, Edgware Road,

1843

EXPLANATION OF THE

Frontispiece.

BESIDES the painting, with which we were favoured for this work, there is another in the Red Cross Street Library, and perhaps may be two or three others in different parts of the kingdom—so similar that it is difficult to say which was the original. Beside the fourteen Reformers here exhibited, most of the paintings have in the right hand corner a portrait of Mr. *Pereux*, a very excellent divine, but rather a Puritan than a Reformer, having lived a century after the era of the Reformation, and the portrait is known to have been inserted by a later hand.

The Numbers on the margin of the plate refer to these excellent men as follows :

1. *Herman Bullinger*, the successor of *Zuinglius*. He was born A.D. 1504 and died in 1575.

2. *Jerome Zanchius*, a learned Italian Reformer, and divine professor at Heidelberg. Born 1516, and died 1590.

3. *John Knox*, the intrepid reformer of Scotland, born 1504 died 1572.—“He never feared the face of Man.”

4. *Ulric Zuinglius*, the Reformer of Switzerland, a very learned and good man, but rather eccentric. Born 1487, died 1531.

5. *Peter Martyr*, born at Florence in 1500, but came to England to assist the English Reformers in the time of Edward VI. after which we went to Switzerland and died there in 1562.

6. *Martin Bucer*, born in Alsace, 1491.—Came to England, and was made Trinity professor at Cambridge, where he died in 1551. In the succeeding reign of Queen Mary his house were taken up and burnt.

7. *Jerome of Prague*, a disciple of Huss, and a man of learning, who was burnt in 1416 for adhering to the doctrines of the Reformation.

8. *Johann Oecolampadius*, an eminent German Reformer - born 1482, died 1551.

These form the upper group of portraits - those in the next row are marked by references at bottom.

9. *John Wicliffe*, the morning star of the Reformation in England, was born in Yorkshire about 1327 - translated the New Testament into English, which he is represented as placing on the table. He died in 1382.

10. *Lucas de Beza* born at Geneva in 1519 - Greek professor at Lausanne, and a successor to Calvin. The Book in his hand may be supposed to be the New Testament which he translated into Latin. He died in 1605.

11. *John Calvin*, the celebrated Reformer of Geneva. Born in Picardy 1509, and died 1564. The Book he holds seems intended for his Christian Institutes.

12. *Martin Luther*, the great German Reformer, and translator of the Bible into German. Born in Saxony in 1483, died 1546. He is in the act of writing or translating.

13. *Philip Melancthon*, a learned and amiable Reformer; born 1497, died 1560.

14. *John Huss*, born 1376, martyred 1415.

The Candle in the centre of the table is intended to represent the light of the Reformation; the group at bottom contains a friar, a pope, a cardinal, and the devil, who are trying to extinguish this light, and complaining that they *cannot blow it out*. The friar, in addition to his breath, is throwing *holy-water* at it with a kind of spoon.



PREFACE

THE EDITORS OF THE PRECEDING EDITION.

THE following work, written by the ingenious author of *A Summary History of New England, &c.* has gone thro' several editions in America. The present one is printed from the *third*, which came out in October 1801, with large additions, and was dedicated to JOHN ADAMS, late president of the United States.

The design of such a work is not to convey an idea of all religious principles being equally true, or safe, to those who imbibed them, but to exhibit the multiplied speculations of the human mind in as just and impartial a manner as possible. Such things exist, or have existed in the world, whether we know them or not; and the reading of them in a proper spirit may induce us to cleave more closely 'to the law and to the testimony;' forming our religious principles by their simple and obvious meaning; and avoiding, as a mariner would avoid rocks and quicksands, every perversion of them in support of a pre-conceived system.

PREFACE

Several publications of the kind have appeared amongst us, on whose merits we shall not take upon us to decide. Suffice it to say, that the present work, having been written on the other side the Atlantic, and by a person who has not only informed herself of the general state of religion in the world, but has manifestly paid a particular attention to the religious controversies of her own country - may be supposed to include many things, with which our writers, as well as readers, are but little acquainted. While, however, we have printed those parts of the work, and the account of almost all the denominations which are become extinct, as they were, we have in respect of the *living* ones, frequently availed ourselves of other sources of information, where it appeared capable of being done to advantage. The late missionary undertakings have furnished some additional matter with respect to Paganism and Mahometism.

Some parts of the accounts, given by the author, of the Eastern Pagan nations, we have omitted, considering the authorities on which they are founded as suspicious. By a close attention to fact in those nations with which Europeans have lately been in the habits of the most familiar intercourse, we have been compelled to distrust much of the panegyric bestowed upon them by former writers; and to consider it as one of those indirect methods by which deistical historians, geographers, and travellers, have thought fit to assail the religion of Jesus.

PREFACE

TO THIS EDITION

BY

THE PRESENT EDITOR

WHEN it was agreed to reprint this Work, a competent person was employed to reduce the three parts into one alphabet for the conveniency of the reader; to make some abridgments, and to insert a few modern sects, which had recently attracted public notice. After this was done, at the request of the other proprietors, I undertook to give the work a cursory review before it was sent to press. This I did without the least intention of becoming Editor—for which I had no time, but what must be wrested either from the hours of business, or of domestic comfort. A cursory review, however, was sufficient to detect many errors and omissions; and a desire to see the work as complete as possible, induced me to give it a more minute attention, without calculating, I must confess, upon the extent of the sacrifice I was making. But having undertaken the task, I have spared neither time nor pains in performing it; and only hope that my labour will not be esteemed in vain. What is done, with a view to improve the work, may be reduced to the heads of correction, retrenchment, and addition.

On reading the black list of *heretics*, and examining my Author's authorities, I have been induced to strike out some, and moderate the censure upon others. For instance, the *Paulicians*, which, on the authority of Mosheim, Mrs. Adams had described as Manicheans, I have been led by the evidence adduced by Mr. Melaet and some others, to consider as the genuine disciples of St. Paul, and the *Cathari* or Puritans, of the ancient Church. The *Diggers*, who were put down as heretics, on the authority of Broughton, appear to me a poor and pious people, "of whom the world was not worthy," and who, by their merciless persecutors, were obliged to hide themselves "in dens and caverns of the earth." Even as to the more early heretics, though doubtless some of them were as ignorant and wild as the enthusiasts of modern times, (and we cannot say more) it is impossible to believe all the contradictory charges brought against them. But they helped to swell the *Index Hæreticus*, which was also much increased by the variety of names applied to the same people.

* Broughton, I would observe, is a weak writer and very credulous, at least on this subject. He was neither choice in selecting his authorities, nor careful in examining them. Hence his "Dictionary of Religions," though in 2 volumes, folio, is of little credit or value. I have therefore in this work frequently superseded his authority by writers of better credit, as Dr. Lardner, Mr. Milner, &c.

There seems a doubt as to some other of the Works and Editions referred to, in many parts of this Book, by Mrs. Adams. The Dictionary of Arts and Sciences used by her I suppose to have been that of Chambers, in 4 vol. folio. The Encyclopedia frequently referred to, appears to have been the 3d. Edition of the *Encyc. Britannica*. The Edition of Mosheim used by her must have been prior to 1801, which I have sometimes cited as a new edition is Baynes's, 1810

These circumstances have afforded opportunity for considerable abridgments. I have generally omitted the charges which I did not believe, and have avoided the frequent repetition of the same opinion, under a variety of names, by referring from one article to the other.

A source of further retrenchment has been found in some long accounts drawn up by the parties themselves for the last Edition, but which have been thought unnecessarily prolix: yet the abridgment has been chiefly in the redundancies of the style, or in extraneous matter: no authentic and valuable information being suppressed. But the room thus gained has given me opportunity to introduce *one hundred and fifty articles* entirely new to this work, and many of them not to be found in any similar publication, among them are the names of several modern Enthusiasts, which ought to be left on record as warnings to our children.

In the last Edition, the Editors distinguished *their* additions by enclosing them in brackets; and I should have gladly followed their example, but *mine* are too numerous: only the new articles are therefore distinguished by an asterisk (*) placed at the beginning of each, and many enlargements are made without this distinction. By this I am aware of having taken upon me an additional responsibility, from which I would gladly have been excused.

However, after all the corrections and additions here made, I am still sensible of many defects, and suspect many errors, which could not well be avoided in a work of *five hundred* Articles. Corrections candidly suggested shall be thankfully received, and may contribute to its future improvement; and should Envy or Malice revile me, I flatter myself they will not excite the same tempests in return. To labour to do good, and meekly^{ly} to bear reproach as an evil doer, should be the ambition of a Christian.

ERRATA.

The Editor particularly begs the following Errata may be corrected in the Introduction, which did not pass under his revision.

Page 36 line 26—for *they* read *there*.

37 — 5 & 23 for *initated* read *initiated*.

40 — 19 for *Crist* read *Christ*, and for *ppointed*
 * read *appointed*.

AN ESSAY ON TRUTH:

CONTAINING AN ENQUIRY INTO ITS NATURE AND IMPORTANCE

WITH THE CAUSES OF ERROR,

AND THE REASONS OF ITS PERMISSION.

THE Multifarious and discordant sentiments which divide mankind, afford a great temptation to scepticism, and many are carried away by it. The open enemies of the gospel take occasion from hence to justify their rejection of it: and many of its professed friends have written as if they thought, that to be decided amidst so many minds and opinions were almost presumptuous. The principal, if not the only use which they would make of these differences is, to induce a spirit of moderation and charity, and to declaim against bigotry.

To say nothing at present how these terms are perverted and hackneyed in a certain cause, let two things be seriously considered:-- First, *Whether this was the use made by the apostles of the discordant opinions which prevailed in their times, even amongst those who "acknowledged the divinity of our Saviour's mission!"* In differences among christians which did not affect the kingdom of God, nor destroy the work of God, it certainly was: such were those concerning meats, drinks, and days,* in which the utmost forbearance was inculcated. But it was otherwise in differences which affected the leading doctrines and precepts of Christianity. Forbearance in these cases would, in the account of the sacred writers, have been a crime. Paul would that they were even cut off,† who troubled the Galatian churches by corrupting the Christian doctrine of justification. And it is recorded to the honour of the church at Ephesus that it "could not bear them that were evil; but had tried them that said they were apostles and were not, and had found them liars."‡ Secondly, *Whether an unfavourable opinion of those who reject what we account the leading principles of Christianity, supposing it to be wrong, be equally injurious with a contrary opinion, supposing that to be wrong?* To think unfavourably of

* Rom. xiv. 17, 20.

† Gal. v. 12.

‡ Rev. ii. 2

another does not affect his state towards God : if therefore it should prove to be wrong, it only interrupts present happiness. We have lately been told indeed, but from what authority I cannot conceive, that "The readiest way in the world to thin heaven, and to replenish the regions of hell, is to call in the spirit of bigotry." Far be it from me to advocate the cause of bigotry, or to plead for a bitter censorious spirit, a spirit that would confine the kingdom of heaven to a party : but I do not perceive how this spirit, bad as it is, is productive of the effects ascribed to it. If, on the other hand, through an aversion to bigotry, we treat those as Christians to whom an Apostle would at least have said, "I stand in doubt of you," we flatter and deceive them ; which is *really* "the readiest way in the world to thin heaven; and to replenish the regions of hell."

Surely there is a medium be'ween bigotry and the esteeming and treating men as christians, irrespective of their avowed principles. A benevolent and candid treatment is due to men of all denominations : but to consider all principles as equally safe, is to consider Truth as of no importance.

The abuse of the terms *heresy* and *heretic* by the Roman Catholics, and others who imbibe their persecuting spirit, seems to have furnished occasion for considering a departure from Christian doctrine as a light matter. Some have endeavoured to neutralize heresy by criticising the term ; others, by a constant reference to the misapplication of it to principles held by the best of men, think themselves at liberty to treat it with derision. But the abuse of a term does not divest it of its meaning. Mr. *James Foster* held that "no person can be a *heretic* in the Apostle's sense of the term, in Tit. iii. 10, 11, but he who, to make himself considerable, propagates false and pernicious doctrine, *knowing it to be such.*"* Mr. Foster was answered by Dr. *Stebbing* and Mr. *Brinc*. Dr. *George Campbell*

* So Dr. *Macknight* defines a Heretic to be "one who from worldly motives teaches doctrines which he knows to be false." [Mackn. on Titus iii. 10.] But is not this rather the Character of an Impostor ? And is it not a breach of the Candour so strongly recommended, to say of any Teacher, that he does not believe his own doctrines ? Beside, in many cases, heretics have suffered persecution, and even death, sooner than renounce their principles. Even as to "the *Judaizers*, who made the rituals enjoined by the law, more necessary than a holy life"—how do we know that they were not sincere ? Doth not a ~~small~~ part of mankind do the same ?

also objects to Mr. Foster's position, that it makes the precept of the apostle, to "reject an heretic," of little or no use, seeing it is impossible for us to judge whether he who professes an opinion be sincere or not. Dr. Campbell considers the term as having no relation to doctrine, but merely to denote a *sect* or *faction*. There is no doubt but the term heresy (*αἵρεσις*) is used in the N. T. for a *sect*, without any reference to doctrine, and sometimes without implying any thing evil. It does not appear to me, however, that Dr. Campbell has proved it is thus used in 2. Pet. ii. 1. where false teachers are described as *bringing in damnable heresies, even denying the Lord that bought them*, and as *bringing upon themselves swift destruction*; or that his criticism on that passage is well founded. But if it be, while he allows false doctrine to be "destructive," it is of small account whether he call it heresy or not. It is certain that this term is now generally used in reference to false doctrine, and in that view is by many lightly treated.

Let us candidly enquire, christian reader, whether, not,

Again, Dr. M. says, "He also is a heretic who from the *same motive* makes a party in the church, in opposition to those who maintain the truth." But how are we to judge of *motives*? Can we search the heart? And without this how are we to reject heretics—if the heresy depend upon the motive?

But St. Paul says of heretics that they are *self-condemned*—and does not this imply a knowledge of their error? I conceive not. Every man whose principles are inconsistent with his practice, is self-condemned. So the Judaizing preachers, admitting the Mission of Christ and adhering to Moses—and the Heretics spoken of by Peter, who (in allusion to a master buying, or redeeming a slave) though they profess to admit the doctrine of redemption, yet disowned the authority of the Redeemer—"denying the Master, (*ἀπορντες*) or lord who bought them,"—were therein inconsistent and self-condemned.

What then constituted the notion of a *Heretic* in the first ages of the Church? 1. He was supposed to be in an error. 2. That error was thought pernicious. "Heresy (says Dr. Waterland,) lies in espousing pernicious doctrines. [Import. of the Trin. 2nd Edit. p. 115.] 3. That error was of sufficient importance to break communion, and so violate the unity of the Church. This I conceive accounts for the different use of the same term in the Acts and the Epistles, which is admitted by Dr. Campbell. Prior to Christianity, the word was used indifferently for any sect or party, religious or philosophical: but after the erection of the Christian church it was used for such separations only as were made on the ground of doctrine or principle: and other separations grounded on difference of religious rites, or the preference of particular Preachers, were designated *sects*." 1 Cor. i. 10—12.

withstanding the diversity of sentiments in the religious world, Truth may not be clearly ascertained?—Whether it be not of the utmost importance?—Whether the prevalence of error may not be accounted for?—And lastly, Whether the wisdom, as well as the justice of God, may not be seen in permitting it?

WHAT IS TRUTH?

In attempting to answer this question, I desire to take nothing for granted, but that Christianity is of God, and that the scriptures are a revelation of his will. If Christianity be of God, and he have revealed his will in the holy scriptures, light is come into the world, though the dark minds of sinful creatures comprehend it not. It does not follow, because many wander in mazes of fruitless speculation, that there is not a way so plain as that a way-faring man, or one who "walketh in the truth," though a fool, shall not err. The numerous sects among the Greeks and Romans, and even among the Jews, at the time of our Saviour's appearing, did not prove that there was no certain knowledge to be obtained of what was truth. Our Lord considered himself as speaking plainly, or he would not have asked the Jews as he did, "Why do ye not understand my speech?" The apostles and primitive believers saw their way plainly; and though we cannot pretend to the extraordinary inspiration which was possessed by many of them; yet if we humbly follow their light, depending on the ordinary teachings of God's holy Spirit, we shall see ours.

Truth, we may be certain, is the same thing as what in the scriptures is denominated "the gospel," "the common salvation," "the common faith," "the faith once delivered to the saints," "the truth as it is in Jesus," &c.; and what this is, may be clearly understood by the brief summaries of the gospel, and of the faith of the primitive christians, which abound in the new testament. Of the former, the following are a few of many examples:—"God so loved the world that he gave his only-begotten Son, that whosoever believed in him should not perish, but have everlasting life.—The Son of Man came to seek and to save that which is lost.—I am the way, the truth, and the life: no man cometh unto the Father but by me.—To him gave all the prophets witness, that through his name who-

soever believeth in him shall have remission of sins—We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them that believe, the wisdom of God, and the power of God—I determined not to know any thing among you, save Jesus Christ, and him crucified—Moreover, brethren, I declare unto you *the gospel* which I preached unto you, which also ye have received, and *wherein ye stand*; by which also ye are *saved*, if ye hold fast what I preached to you, unless ye have believed in vain: for I delivered unto you first of all that which I also received, how that Christ *died for our sins*, according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures—This is a faithful saying, and worthy of all acceptation, that *Christ came into the world to save sinners*, of whom I am chief—This is the *record*, that *God hath given to us eternal life*, and this life is *in his Son*—Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved.”

If language have any determinate meaning, it is here plainly taught that mankind are not only sinners, but in a *lost* and perishing condition, without help or hope, but what arises from the free grace of God through the atonement of his Son; that he died as our substitute; that we are forgiven and accepted only for the sake of what he hath done and suffered; that in his person and work all evangelical truth concentrates; that the doctrine of salvation for the chief of sinners through his death, was so familiar in the primitive times, as to become a kind of christian proverb, or “saying;” and that on our receiving and retaining this depends our present “standing,” and final “salvation.” If this doctrine be received, christianity is received; if not, the record which God hath given of his Son is rejected, and he himself treated as a liar.

When this doctrine is received in the true spirit of it, (which it never is but by a sinner ready to perish), all those fruitless speculations which tend only to bewilder the mind, will be laid aside; just as malice, and guile, and envy, and evil speakings, are laid aside by him who is born of God. They will fall off from the mind, like the

cost of the chrysalis of their own reason. Many instances of this are constantly occurring. Persons who, after having read and studied controversies, and leaned first to one opinion and then to another, till their minds have been lost in uncertainty, have at length been brought to think of the gospel, not as a matter of speculation, but as that which seriously and immediately concerned them: and embracing it as good news to them who are ready to perish, have not only found rest to their souls, but all their former notions have departed from them as a dream when one awaketh.

Corresponding with the brief summaries of the gospel are the concise accounts given of the faith of the primitive christians.—“Whoever believeth that *Jesus is the Christ, is born of God*—Who is he that overcometh the world, but he that believeth that *Jesus is the Son of God*?—If thou shalt confess with thy mouth the *Lord Jesus*, and believe in thine heart that *God hath raised him from the dead*, thou shalt be saved.” The sacred writers did not mean by this language to magnify the belief of one or two divine truths at the expense of others; but to exhibit them as bearing an inseparable connexion: so that if these were truly embraced, the other would be certain to accompany them. They considered the doctrine of the person and work of Christ as a golden link, that would draw along with it the whole chain of evangelical truth. Hence we perceive the propriety of such language as the following: “He that *hath the Son*, hath life: and he that *hath not the Son*, hath not life.—Whoever *denieth the Son*, the same hath not the Father.”

The doctrine and the faith of the primitive christians were summarily avowed every time they celebrated the *Lord's supper*. The leading truth exhibited by that ordinance is the same which John calls “the record”; namely, that “*God hath given unto us eternal life, and this life is in his Son*.” Under the form of a feast of which we are invited to “take, to eat, and to drink,” are set forth the blessings of the new testament, or covenant, and the medium through which they were obtained; namely, “the blood of Jesus, shed for many for the remission of sins,” and the way in which they must be obtained: that is to say, *not a free gift, bestowed on the*

unworthy for his sake. If this simple doctrine were believed with the spirit of a little child, and lived upon as our meat and drink, we might take an everlasting leave of speculations on things beyond our reach; and that without sustaining the loss of any thing but what were better lost than retained.

IMPORTANCE OF TRUTH.

If the above remarks may be thought sufficient to ascertain what is truth, its importance follows as a necessary consequence. If, as transgressors, we be exposed to the eternal displeasure of our Maker; if a door of hope be opened to us; if it be at no less an expense than the death of God's only-begotten son in our nature; if through this great propitiation God can be just, and the justifier of believers; finally, if this be the only way of escape, and the present the only state in which it is possible to flee to it for refuge, who, that is not infatuated by the delusions of this world, can make light of it? There is an importance in truth as it relates to philosophy, history, politics, or any other branch of science, inasmuch as it affects the present happiness of mankind: but what is this when compared with that which involves their everlasting salvation? To be furnished with an answer to the question, "What shall I do to be saved?" is of infinitely greater account, than to be able to decide whether the Ptolemaic or Copernican system be that of nature. The temporal salvation of a nation, great as it is, and greatly as it interests the minds of men, is nothing when compared with the eternal salvation of a single individual.

But many, who would not deny the superior value of eternal salvation to all other things, have yet gone about to depreciate the importance of divine truth, and to represent it as having no necessary connexion with either present holiness or future happiness. Such appears to have been the design of those well-known lines of Pope:

"For modes of faith let graceless zealots fight:
His can't be wrong whose life is in the right."

And to the same purpose we have often been told in prose, that we shall not be judged at the last day by our opinions, but by our works. If truth and error existed, in the mind

merely as *opinions*, or objects of speculation, they might possibly have but little influence upon us: but if they be *principles* of action, they enter into the essence of all we do. Such is the influence of living *faith*, otherwise it could not be *shewn by our works*: and such is that of the belief of falsehood, else we had not read of the word of false teachers *eating us doth* (γαστρικὰ) *a gangrene*.* The *works* by which we shall be judged cannot mean actions in *distinction from their principles*; for as such they would contain neither good nor evil, but as *connected with them*. All pretences, therefore, to separate the one from the other, are as contrary to reason as they are to scripture.

To render this subject more evident, let the following particulars be duly considered.

First. *It is by the belief of truth that sinners are brought into a state of salvation.*—Great things are ascribed in the scriptures to faith: but faith could have no existence without revealed truth as its foundation. Whatever importance, therefore, attaches to the one attaches to the other. "The great blessing of justification is constantly ascribed to faith; not as the reward of a virtue, but as that by which we become one with Christ, and so partakers of his benefits. While unbelievers, we have no revealed interest in the divine favour; but are declared to be under condemnation; but believing in him, we are no longer "under the law," as a term of life and death; but "under grace." Hence it is, that in the gospel, as "heard and received," we are said to "stand." Take away evangelical truth, and you take away the *standing* of a christian. Bereaved of this, the best man upon earth must despair of salvation.

Secondly: *Truth is the model and standard of true religion in the mind.*—That doctrines, whether true or false, if really believed, become *principles* of action; that they are a mould into which the mind is cast, and from which it receives its impression, is evident both from scripture and experience. An observant eye will easily perceive a *spirit* which attaches to different species of religion; and which, over and above the diversities arising from natural

temper, will manifest itself in their respective followers. Paganism, Mahometism, Deism, Apostate-Judaism, and various systems which have appeared under the name of Christianity, have each discovered a *spirit* of their own. Thus also it was from the beginning. Those who received "another doctrine," received with it "another spirit:" and hence we read of "the *spirit* of truth, and the *spirit* of error." He that had the one is said to be "of God," and he that had the other "not of God."*

Revealed truth is represented as "a *form* of doctrine into which believers are delivered."† As a melted substance, cast into a mould, receives its form from it, and every line in the one corresponds with that of the other; so true religion in the soul accords with true religion in the scriptures. Without this standard, we shall either model our faith by our own pre-conceived notions of what is fit and reasonable, or be carried away by our feelings, and lose ourselves among the extravagant vagaries of enthusiasm. Our views may seem to us very rational, or our feelings may be singularly ardent; and yet we may be far from being in the right. The question is, Whether they agree line to line with the divine model? God saith in his word, "Seek ye my face." If our hearts say unto him, "Thy face Lord will we seek," then does line answer to line; and this is true religion. Is it a leading feature of evangelical truth, that it honours the divine character and government? It is the same with true religion in the mind. Does that manifest love even to enemies? So does this. Is it the object of the former to abase the pride of man? It is no less the nature of the latter to rejoice in lying low. Finally: Is the one averse to all iniquity, and friendly to universal holiness? The other, dissatisfied with present attainments, presseth towards the mark, for the prize of the high calling of God in Christ Jesus.

Thirdly: *Truth is that which furnishes the motive for every exertion of true holiness.*—It once we are enabled to behold its glory, the glory of God in the face of Jesus Christ, it changes us into the same image, begets and excites holy affections, and every kind of gracious exer-

* 2 Cor. xi. 4. 1 John iv. 6.

† Rom. vi. 17

cise. Hence we are said to "*know the truth, and the truth to make us free,*" to be "*sanctified through*" it, and "*begotten by*" it.*

It is not denied, that there is much of what is called *morality* in persons who know and believe nothing to the purpose of evangelical truth. Honour, interest, and the habits of education, will induce men to shun open immoralities, and to comply with things which are reputable and praise-worthy. But though there be great cause for thankfulness to God, who by his providence thus restrains mankind from much evil; yet this is not holiness. Holiness is the love of God and one another; whereas this is mere self-love.† All works and worship of this kind are no better than the offering of Cain, which, being without faith, could not please God.

And as there may be a semblance of holiness without faith, so there may be a semblance of faith without holiness. The doctrines of the bible, though in themselves practical, yet may be treated as mere speculations; and frequently are so by men who profess to believe them; and where this is the case, instead of producing holiness, they may have a contrary effect: but this is owing to their being perverted. God's words do good to the upright. There is not a sentiment in the living oracles but what, if received in the true spirit and intent of it, will contribute to the sanctification of the mind.

True religion is with great beauty and propriety called, "*Walking in the truth.*"‡ A life of sobriety, righteousness, and godliness, is christian principle reduced to practice. Truth is a system of love, an overflow of the divine *blessedness*, as is intimated by its being called, "*The glorious gospel of the blessed God:*" a system of reconciliation, peace, and forgiveness; full of the most amazing condescension, and of spotless rectitude. To *walk* in truth like this is to walk in love, to be tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us; to be of the same mind with him who made himself of no-reputation, and took upon him the form of a servant: and to be holy in all manner of conversation.

Such were the fruits of truth which were actually

* John viii. 32. xvii. 17. James 1. 18.

† 3 John 4.

brought forth by the primitive believers; and such, in different degrees, notwithstanding the many defects and scandals which abound amongst us, are the fruits of it in true christians to this day. Thousands of examples, both in earlier and later times, might be produced, in which men who previously walked according to the course of this world, in rioting and drunkenness, in chambering and wantonness, in strife and envying, on embracing the doctrine of Christ crucified, have put off all these, and become, as it were, new creatures.

It is also worthy of special notice, that in every instance in which the primitive churches deviated from the doctrine of the apostles, they appear to have degenerated as to zeal and practical godliness. A careful review of the epistles to the Corinthians, the Galatians, and the Hebrews, who departed more than any other churches from the simplicity of the gospel, would furnish proof of the justness of this remark. It was not without reason that Paul observed to the *Corinthians*, "Evil communications corrupt good manners;" by which he appears to have meant the communication of false teachers, who endeavoured to undermine the resurrection, and other important truths. And such was the "corruption of manners" which accompanied these notions, that, degenerate as we consider ourselves, compared with the primitive christians, if any of our churches tolerated the same things, we should be almost ready to pronounce it a synagogue of Satan. Among other things, they divided into parties, boasted of the talents of their preachers, con-~~vinced~~vinced at the most unnatural kind of fornication, went to law with one another, communed with idolaters at their temples, and profaned the supper of the Lord, by appropriating it to purposes of sensual indulgence! Such were the fruits of error!

If we look into the epistle to the *Galatians*, who had been turned aside from the apostolic doctrine of justification, we shall find fruits of the same kind. They are described as "not obeying the truth," as "foolish," as in a manner "bewitched," as having lost their former "zeal," and rendered their christianity a matter of "doubt," as needing to have "Christ again formed in them:" and it is strongly intimated that they were guilty of "biting," and

as it were "devouring" one another; of "fulfilling the lusts of the flesh," and of coveting, "vain glory, provoking one another, and envying one another." *

If the *Hebrews* had not, in turning aside from the truth, been injured in their spirit and conduct, it is very remarkable that such language as the following would have been addressed to them: "Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. wherefore I was grieved with that generation, and said, 'They do always err in their hearts, and they have not known my ways.' So I swore in my wrath, they shall not enter into my rest.—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God! Exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin!"—Neither is it likely that they would have been exhorted to "look diligently, lest any man should fail of the grace of God; lest any root of bitterness springing up should trouble them, and thereby many be defiled; lest there should be any *fornicator* or *profane person*, as Esau, who for one morsel of meat sold his birth right;" if no such symptoms had appeared amongst them. Finally: It is not probable that so solemn a warning against "whoredom and adultery" would have been introduced, and the offenders cited as it were to the tribunal of God, if there had been no occasion for it in their own conduct. †

Whether these instances of the pernicious effects of error in the primitive churches, be not in direct opposition to the modern notions before stated, let the reader judge. Nor are such things peculiar to the primitive churches. If you see men desert the principles before stated, or hold them in a corrupted sense, you may commonly perceive a change in their *spirit*. They may retain what is called character, in the eyes of the world; but the savour of godliness is departed. They may retain their zeal; but it will be confined to some little peculiarity, to the neglect of the common faith. There will be a want of that lovely

* See ch. iii. 1. iv. 11, 12, 20. v. 7, 15, 16, 26

† Ch. iii. 7—13. xii. 12, 13, 15, 16. xiii. 4.

proportion which constitutes the true beauty of holiness. A man who chews opium, or tobacco, may prefer them to the most wholesome food, and may derive from them pleasure, and even vigour for a time; but his pale countenance, and debilitated constitution, will soon bear witness to the folly of spending his money for that which is not bread.

Fourthly: *The love which the primitive christians bore to one another was FOR THE TRUTH'S SAKE.** — Now, that *for the sake of which* we love a person, is considered as of greater importance than any thing else pertaining to him. It is that which constitutes his value in our esteem; and which, if he abandon, we should no longer esteem him.

Here we may perceive what is essential to the true legitimate *charity* of the primitive christians. Instead of regarding men irrespectively of their principles, they "knew no man after the flesh" John, who was the most loving, or charitable, perhaps of all the disciples of Christ, is so far from considering a departure from the truth as a light matter, and the subject of it, as entitled to the same christian affection as heretofore, that he expressly writes as follows: — "Whosoever transgresseth, and abideth not *in the doctrine of Christ* HATH NOT GOD.—If there come any unto you, and bring not this doctrine, *receiv him not into your house*, neither bid him God speed; for he that biddeth him God-speed, is *partaker of his evil deeds.*" Would not such language, I ask, in our days be *reckoned* very uncharitable? It would. But this proves, beyond all reasonable doubt, that the common ideas of charity are anti-scriptural. Charity will not take it for granted that whosoever deviates from *our* views must needs deviate from the doctrine of Christ; but will carefully enquire at the oracles of God, what is truth. Yet there is no need of being ever learning, and never able to come to the knowledge of it. The lady whom John addressed was supposed to be able to distinguish between those who "brought the doctrine of Christ," and those who came without it; and so are christians in the present day. Charity "hopeth all things," and will always put the most favourable construc-

tion upon the motives of others that truth will admit : but without truth, as its ground and guide, it will not proceed.

Here also we may see the nature of christian *unity*. It is not merely for two or more persons to be *agreed* ; for this they may be in evil. This is mere party attachment. It is natural for men to love those who think and act like themselves, and that for *their own sake*. But christian unity is to love one another *for Christ's sake*, and *for the truth's sake* that dwelleth in them. Christ, as revealed in the gospel, forms the great point of union. A number of minds are drawn towards this point ; and the nearer they approximate to it, the nearer they approach to an union with one another. If all true christians were nearer to the mind of Christ, their differences would soon subside ; and they would feel themselves, as they approached it, to be of one heart, and of one soul.

Lastly : *Truth is the only solid foundation of peace and happiness* — There are cases, it is granted, in which the mind may rejoice in error, or be distressed by truth. False doctrine will operate like opium, filling the imagination with pleasing dreams : but all is transient and delusive. Truth, on the other hand, when it barely commendeth itself to the conscience of a sinner, may render him extremely unhappy. Such was the effect of Judas's conviction of Christ's innocence ; and such is the effect of similar convictions in the present times. But where truth takes possession of the *heart* ; or, as the scriptures express it, where we "*receive the love of the truth,*" peace and joy accompany it. This is a fact established by history and experience, and is easily accounted for. Revealed truth carries in it a message of pardon, reconciliation, and eternal life ; and all in a way honourable to the divine character and government. This, in itself, is good news ; and to every one who, as a sinner ready to perish receiveth it, is a source of solid and lasting happiness. Truth also pours light upon all the dark and mysterious events of time, and teaches us, while weeping over human misery, not to despond or repine ; but viewing things on a large scale, to rejoice in whatever is. It exhibits God upon the throne of the universe, ordering every thing for the best ; and thus reconciles the mind to present all, by pointing it to the good that shall ultimately out of it.

Contrast with this the horrible complaints of an infidel. "Who can, without horror, consider the whole earth as the empire of destruction? It abounds in wonders; it abounds also in victims; it is a vast field of carnage and contagion! Every species is, without pity, pursued and torn to pieces, through the earth, and air, and water! In man there is more wretchedness than in all other animals put together. He smarts continually under two sources, which other animals never feel; anxiety, and listlessness in appetite, which make him weary of himself. He loves life, and yet he knows that he must die. If he enjoy some transient good, for which he is thankful to heaven, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative. Other animals have it not. He feels it every moment rankling and corroding in his breast. Yet he spends the transient moment of his existence in diffusing the misery which he suffers; in cutting the throats of his fellow-creatures for pay; in cheating, and being cheated; in robbing, and being robbed; in serving, that he may command; and in repenting of all that he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcases than men. I tremble upon a review of this dreadful picture, to find that it implies a complaint against PROVIDENCE; and *I wish that I had never been born!*"* Such is the boasted happiness of unbelievers!

And though we should not go these lengths, yet if we forsake truth, by deviating materially from any of the great doctrines of the gospel, it will affect our peace. Error is the wandering of the mind, when it thinks without a guide; the issue of which is "stumbling upon the dark mountains." It is possible in such circumstances that the stupor of insensibility may be mistaken for the peace of God: but if the soul be once roused from its slumber, especially if it be the subject of any true religion, it will find itself miserable. As soon might we expect to find happiness in the mind of one who has lost his way, and

* Voltaire: See Simpson's Plea, p. 180. note.

knoweth not whither he goeth, as in a mind that has deviated from evangelical truth.

CAUSES OF ERROR.

If truth be of this importance, it may be enquired, How are we to account for the great diversity of sentiment in the religious world? Whence is it that professing christians, even the wise and the good amongst them, should be so divided?

It certainly is not owing to any thing in christianity itself. This will be found, on the strictest enquiry, to be one consistent whole; and all its precepts tend to unity of judgment, as well as of affection. To this end were all the epistles addressed to the primitive churches. In some, the writers labour to establish them in the truth; in others, to reclaim them from error; in all to promote a holy unanimity in principle and practice.

Yet, if we look to *fact*, we find that the churches, even in the purest ages, were never free from error. It was beyond the power of the apostles, inspired as they were, effectually to guard them against it. Of this the aforementioned epistles to the Corinthians, the Galatians, and the Hebrews, are standing proofs. And in after ages things were much worse. Those principles which at first were but the bud, or at most the blade, now became the full ear, and produced a harvest of corruption and apostasy. The history of christianity from that day to this, is the history of one continued struggle between truth and error, the mind of Christ, and the reasonings of the flesh. Nor was this state of things unknown to the apostles: they saw "the mystery of iniquity begin to work" in their times, and by the spirit of inspiration foretold its progress. "In the latter times (said they) some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons—in the last days, perilous times shall come, in which men shall be lovers of their own selves; ever learning, and never able to come to the knowledge of the truth." And that, "as there were false prophets among the [jewish] people, so there should be false teachers among [christians,] who would bring in damnable heresies,

even denying the Lord that bought them; and bring upon themselves swift destruction.”*

What shall we say then? Shall we attribute the multifarious and discordant doctrines of past and present times to diversity of habits, educations, and connexions, to the various tastes and talents found amongst men, or to the frailty and imbecility of the human mind? These things may be allowed to have their influence: but it is not to them principally that the scriptures attribute the corruption of christian doctrine or worship.

There is an important difference between *diversity* and *contrariety*. The former belongs to men as men, which the latter does not. One man comprehends more of truth, another less; this has a talent for discovering one part of truth, and that another: but in all this there is nothing *discordant*, any more than in a diversity of features, or in the variegated face of the earth, which abounds in divers kinds of flowers, every one of which contributes to the beauty of the whole. It is not so with respect to truth and error, which are as opposite as right and wrong. True doctrines are the plants, and false doctrines the weeds of the church. They cannot both flourish in the same mind. The one must be rooted up, or the other will be overrun, and rendered unproductive. †

The causes which the scriptures assign for the corruption of christian doctrine, are principally, if not entirely, of a *moral* nature. They represent evangelical truth as a holy doctrine, and as that which cannot be understood by an unholy mind. “The natural (or merely worldly wise) man, receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” They are “hid from the wise and prudent, and revealed unto babes;” and thus “it seemeth good in his sight,” whose mind it is to abase the pride of man.‡ If the gospel had been “the wisdom of this world,” the “spirit of this world” would have sufficed to understand it; and there would be no more errors concerning it, than what arise from the imbecility of the human mind on all other subjects; but it is not: it is the wisdom that is from

* 2 Thess. ii. 1. 1 Tim. iv. 1. 2 Tim. iii. 1, 2, 7. 2 Pet. ii. 1.

† 1 Cor. ii. 14. Matt. xxi. 23, 26.

above, and therefore requires a state of mind suited to it ; or, as the apostle expresseth it, that " we receive not the spirit of the world, but the spirit which is of God, that we may know the things which are freely given to us of God." Now this being the case, so far as we attempt to judge, preach, or write of the gospel, under the influence of mere worldly wisdom, or in any other than its own spirit, we are morally certain in some way or other to pervert it.

Here then are opened to our view *three* grand sources of error ; namely, the numbers of unconverted or merely worldly-wise characters, who intrude themselves, or are intruded by others, into the christian ministry--the greater number of merely nominal christians, whose taste calls for anti-scriptural preaching--and the large portion of unsanctified wisdom found even in godly men.

First: The great number of *unconverted ministers*.—Far be it from me to judge of men otherwise than by what they manifest themselves to be. I abhor the spirit of our modern Antinomians, who would persuade us that they know good ministers from others, by a kind of spiritual physiognomy ; but who, if the tree be known by the fruits, have much more reason to judge themselves. Yet the personal religion of many preachers must be allowed by charity itself to wear more than a suspicious appearance. Nor is it surprising that it should be so. If in the purest age of the church, when there were but few attractions for covetousness and ambition, there were " men of corrupt minds, reprobate concerning the faith ;" men who had " the form of godliness, but denied the power thereof ;" is it any wonder that there should be such in our times ? And as the introduction of almost every error amongst the primitive christians is attributed to this sort of characters, it is reasonable to expect that things should still move on in the same direction.

An unrenewed person, whatever be his education, talents, or natural temper, can never fall in with christianity, as it is taught in the new testament. If, therefore, he occupy a station in the church, he will be almost certain to transform religion so as to suit himself. This, it is clear, was the grand source of the Romish apostasy. No sooner was christianity adopted by the state, than it became the interest of worldly men to profess it. Eccle-

pastoral offices were soon filled, in a great degree, by unbelievers in disguise. The effect was, as might have been expected, the doctrine, worship, discipline, and spirit of the gospel, were gradually lost, and a system of corruption was substituted in their place.

This has been a source of departure from the truth down to the present times, and that, in different degrees, amongst all denominations of christians. If we look into the establishments of Protestant Europe, we shall find that, in spite of oaths and subscriptions, devised in former ages for the security of orthodoxy, worldly men have a system of their own, and will explain their articles and creeds according to it. Or if we look out of establishments, wherever worldly men are admitted to the work of the ministry, we shall find things much the same. Some of the greatest perverters of the gospel, during the last century, have descended from pious parents, who, fond of the idea of bringing up their children to the public service of God, overlooked the necessity of personal religion, presuming, as it would seem, that God would in due time supply that defect. The consequence was, the young men, finding evangelical truth sit uneasily upon them, throw it off, and embraced a system more suited to the state of their minds.

Observing these things among men of education, many serious people have contracted a prejudice against learning itself; and have preferred the preaching of the most illiterate for the sake of a pure doctrine. But neither is this any security: for men of assurance and address, pretending to extraordinary light, and marvellous inspirations, will often obtrude themselves upon the people, and draw disciples after them, especially from amongst the unthinking and light minded part of christian professors. In them have the words of Peter been eminently fulfilled "Speaking great swelling words of vanity, they have allured, through the lusts of the flesh, those that for a while were escaped from them who live in error." Nor has their influence been confined to such characters. sincere people have frequently been misled by their specious pre-

tences. When Judas, professing a solicitude for the poor, condemned an expression of love to Christ, as an unnecessary piece of wastefulness, he drew away the other disciples after him. In short, men who have not the spirit by which the gospel was dictated, will not cleave to it. Some may err on this side, and some on that; some having greater talents, may do greater injury to it, and others less; but all, in one way or other, will pervert it: and where this is the case, "many will follow their pernicious ways; and the way of truth," being confounded with them, "will be evil-spoken of."

Secondly: The great number of merely *nominal christians*.—In the present state of things, the bulk of mankind are not governed by principle, but by custom; following the course of this world, whatever direction it may take. In one country they are Heathens, in another Mahometans, and in another Christians: in other words, they are of *no religion*. The effect of this is, that a large proportion of ministers are certain to be nominated and chosen by men who have no taste for the searching, humbling, and holy doctrine of the gospel; but are utterly averse from it: and where this is the case, it requires but little discernment to perceive what will be the general tone of preaching. Even in congregational churches, if the people, or the leading individuals amongst them, be worldly minded, ambitious, or in any respect loose livers, they will not be at a loss to find preachers after their own heart. Thus error is propagated, and thus it was propagated from a very early period. "The time will come (said Paul to Timothy) when they will not endure sound doctrine; but, after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."*

Thirdly: The large portion of *unsanctified wisdom found even in godly men*.—"The wisdom of this world," as opposed to "the wisdom of God," is not confined to mere worldly men. The apostle, after speaking of spiritual men as "judging all things," and as "having the mind of Christ," adds, "And I, brethren, could not speak unto

you as unto spiritual, but as unto carnal; even as unto babes in Christ." And this, their carnality, is represented as rendering them unable to understand the great doctrines of christianity, which are compared to "meat;" and as leading them to build upon the gospel-foundation a mixture of "wood, and hay, and stubble;" all which shall be burnt up another day, though they themselves shall be saved.*

There is a *slowness of heart*, even in good men, to believe what God hath revealed, especially if it clash with their pre-conceived ideas. Such was the state of mind of the apostles themselves, previous to the resurrection of their Lord; and such is the state of mind of great numbers amongst us. We often hear men in controversy talk of being open to conviction, and willing to retract their sentiments, if but fairly confuted: but such professions either mean but little, or at best indicate a great want of self-knowledge. Those who are the most open to conviction, will commonly suspect themselves the most, and of course will not be very forward in the use of such language. If there were not a "slowness of heart" both in receiving truth, and relinquishing error, a large proportion of our controversies would soon be at an end.

REASONS WHY ERROR IS PERMITTED.

THE foregoing remarks may suffice to account for the prevalence of error, so far as *man* is concerned; but it may be farther enquired, Wherefore doth *God* permit it? Why is it that the beauty of the christian church is suffered to be marred, and its peace invaded by a succession of perpetual discords? This is an awful subject; and if we were left to our own conjectures upon it, it would be our wisdom to leave it to the great day, when all things will be made manifest; but we are not. The scriptures of truth inform us, that "there *must needs be heresies*, that they who are approved may be made manifest."†

All the influences to which we are exposed in the present life, are adapted to a state of probation, and to do us good or harm, according to the state of mind which we

* 1 Cor. ii. 6, 7, 12, 15, 16. iii. 1, 2, 12—17.

† 1 Cor. xi. 19.

possess. We are not only "fearfully made," but as fearfully situated. The evidence in favour of true religion is sufficient for a candid mind; but not for one that is disposed to cavil. If we attend to it simply to find out truth, and obey it, we shall not be disappointed; but if our souls be lifted up within us, the very rock of salvation will be to us a stone of stumbling. The jews required a sign *in their own way*: "Let him come down from the cross, (said they) and we will believe him." "If he had *publicly* risen from the dead, (say modern unbelievers) none could have doubted it." Yet he neither came down from the cross, nor rose publicly from the dead; and let them say, if they please, he could not, and that all his miracles were the work of imposture. It may be *our* duty, as much as in us lies, to cut off occasion from them who desire occasion: but God often acts otherwise. They who desire a handle to renounce the gospel, shall have it. Thus it is that men are *tried* by false doctrine, and even by the immoralities of professing christians.

The visible kingdom of Christ is a floor containing a mixture of wheat and chaff; and every false doctrine is a "wind," which he, whose fan is in his hand, makes use of to purge it. There is a great number of characters who profess to receive the truth, on whom, notwithstanding, it never sat easily. Its holy and humbling nature gall their spirits. In such cases the mind is prepared to receive any representation of the gospel, however fallacious, that may comport with its desires: and being thus averse to the truth, God frequently in just judgment suffers the wind of false doctrine to sweep them away. Such is the account prophetically given of the chief instruments in the Romish apostasy. The introduction of that mystery of iniquity is thus described: "Whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."*

* 2 Thess. ii, 9—12.

Not only is *false* doctrine permitted, that it may sweep away hypocritical characters, but the *discordance* which appears amongst the professors of christianity is itself a temptation to many, and that in divers ways. Some who consider themselves as almost, if not altogether, infallible, are hereby furnished with a plea for *intolerance and persecution*. In this way it operated much in former ages, and a portion of it is still prevalent amongst us. 'You see (say they) whither this liberty of conscience will lead men. If they be left to themselves, and form their own notions of religion, there will be no end to their errors and divisions, and to the sects that will rise out of them.' Thus the catholics attempted to discredit the reformation; and thus some protestants have endeavoured to discredit congregational church-government, as fruitful of sects and divisions. But if either of them were required to prove that there is less error or opposition amongst themselves than amongst their neighbours, they might find it a difficult task. On one side men find it necessary either not to think at all, or to conceal their sentiments; on the other, they speak and write their minds with greater freedom: but things are what they are, whether they be avowed or not. He who persecutes men for their errors, may at last be found equally erroneous himself: but allowing that he is not, and that his creed is orthodox; yet is he far from being *sound in the faith*, in the scriptural sense of the words. He "knoweth not what manner of spirit he is of." He may be willing to fight; but has yet to learn what are those weapons by which the soldiers of the Lamb are enabled to overcome.

Others, on the same ground, have *rejected all religion*. 'You cannot agree (say they) as to what is truth: settle it amongst yourselves, before you attempt to trouble us with it.' Very well: if you can satisfy your consciences with this evasion, do so. It will not avail you at death or judgment. You will then be reminded that you did not reason thus in things to which your *hearts were inclined*; but applied with all your powers, and used every possible mean to ascertain the truth for yourselves, and acted accordingly. On your own principles, therefore, will you be judged.

Others, who have not gone these lengths, have yet been

tempted to despair of finding out what is the true religion. "Amidst the opposition of opinion which continually presents itself before us, (say they) how are we, plain people, to judge and act?" If you mean to intimate that it is vain for you to concern yourselves about it, that is the same as saying, it is vain to attempt any thing that is accompanied with difficulties, or to walk in any way that is attended with temptations; and this would lead you to stand still in other things as well as in religion. But if it be the real desire of your soul to know the right way, and walk in it, there is no reason to despair. Follow no man as your guide; but go to your bible, and your God, and there decide the question. You need not say in your heart, Who shall ascend into heaven; or who shall descend into the deep! The word is nigh thee*. . . . To read controversial books may, in many cases, be useful; but seldom, when it is done with a view to decide the great question, What is the right way to everlasting life? A book, as well as a sermon, *may* be the means of affording such direction. But when the mind is in a state of suspense, it is, beyond all comparison, the safest to consult the oracles of God. To launch into controversy, without having obtained satisfaction on the first principles of the doctrine of Christ, is to put to sea in a storm, without a rudder. One great reason why men are "carried about with divers and strange doctrines," is, their "hearts are not established with grace."† They have no principles of their own, and therefore are carried away with any thing that wears the appearance of plausibility.

But one of the worst inferences that are drawn from the discordant doctrines which abound in the world, is, that doctrine itself is of little or no account. As intolerance and bigotry, under the specious name of zeal, distinguished former ages; so sceptical indifference, under the specious names of candour, liberality, and moderation, distinguishes this. This is the grand temptation, perhaps, of the present times. It would seem as if men must either fight for truth with carnal weapons, or make peace with error; either our religious principles must be cognizable by human legislators, or they are neither good nor

* Rom. x. 6-9.

† Heb. xiii. 9.

evil, and God himself must not call us to account for them; either we must call men masters upon earth, or deny that we have any master, even in heaven.

It is a favourite principle with unbelievers, and with many professing christians who verge towards them, that error not only has its seat in the mind, but that it is *purely intellectual*, and therefore *innocent*. Hence they plead against all church censures, and every degree of unfavourable opinion, on account of doctrinal sentiments, as though it were a species of persecution. But if the causes of error be principally *moral*, it will follow that such conclusions are as contrary to reason as they are to scripture.

The above remarks are far from being designed to cherish a spirit of bitterness against one another as men or as christians. There is a way of viewing the corruption and depravity of mankind, so as to excite bitterness and wrath, and every species of evil temper; and there is a way of viewing them, that, without approving or concurring at what is wrong, shall excite the tear of compassion. It does not become us to declaim against the wickedness of the wicked in a manner as if we expected grapes of thorns, or figs of thistles. but, while we prove ourselves the decided friends of God, to bear good-will to men. It becomes those who may be the most firmly established in the truth as it is in Jesus, to consider that a portion of the errors of the age, in all probability, attaches to them; and though it were otherwise, yet they are directed to carry it benevolently towards others who may err: "In meekness instructing those that oppose themselves; if God, peradventure, will give them repentance, to the acknowledging of the truth." *

Finally: There is an important difference between raising the foundation, and building upon that foundation a portion of wood, and hay, and stubble. It becomes us not to make light of either: but the latter may be an object of forbearance, whereas the former is not. With the enemies of Christ, we ought, in religious matters, to make no terms; but towards his friends, though in

some respects erroneous, it behoves us to come as near as it is possible to do, without a detection of principle. A truly christian spirit will feel the force of such language as the following, and will act upon it: "All that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, grace be unto them, and peace from God our Father, and from the Lord Jesus Christ - Grace be with all them that love our Lord Jesus Christ in sincerity!"

A. F.

INTRODUCTION.

CONTAINING A BRIEF ACCOUNT ON THE STATE OF THE WORLD
AT THE TIME OF CHRIST'S APPEARANCE UPON EARTH.

SECTION I.

WHEN Jesus Christ made his appearance on earth, a great part of the world was subject to the Roman empire. This empire was much the largest temporal monarchy that had ever existed: so that it was called, "all the world." (Luke ii. 1.) The time when the Romans first subjugated the land of Judea, was between sixty and seventy years before Christ was born; and soon after this the Roman empire rose to its greatest extent and splendour. To this government the world continued subject till Christ came, and many hundred years afterwards. The remoter nations who had submitted to the yoke of this mighty empire, were ruled either by Roman governors, invested with temporary commissions, or by their own princes and laws, in subordination to the republic, whose sovereignty was acknowledged, and to which the conquered kings, who were continued in their own dominions, owed their borrowed majesty. At the same time the Roman people and their venerable senate, though they had not lost all shadow of liberty, were yet in reality reduced to a state of servile submission to Augustus Cæsar; who by artifice, perfidy, and bloodshed, attained an enormous degree of power, and united in his own person the pompous titles of *Emperor*, *Pontiff*, *Censor*, *Tribune of the people*: in a word, all the great offices of the state.*

* Mosheim's Ecclesiastical History, vol. i. p. 16

At this period the Romans, according to Daniel's prophetic description, had trodden down the kingdoms, and by their exceeding strength devoured the whole earth. However, by enslaving the world, they civilized it; and whilst they oppressed mankind, they united them together. The same laws were every where established, and the same languages understood. Men approached nearer to one another in sentiments and manners; and the intercourse between the most distant regions of the earth was rendered secure and agreeable. Hence the benign influence of letters and philosophy was spread abroad in countries which had been before enveloped in the darkest ignorance.*

Just before Christ was born, the Roman empire not only rose to its greatest height, but was also settled in peace. Augustus Cæsar had been for many years establishing the state of the Roman empire, and subduing his enemies, till the very year that Christ was born: then all his enemies being reduced to subjection, his dominion over the world appeared to be settled in its greatest glory. This remarkable peace, after so many ages of tumult and war, was a fit prelude to the ushering of the glorious Prince of Peace into the world. The tranquillity which then reigned was necessary to enable the ministers of Christ to execute with success their sublime commission to the human race. In the situation into which the providence of God had brought the world, the gospel in a few years reached those remote corners of the earth into which it could not otherwise have penetrated for many ages.

All the heathen nations, at the time of Christ's appearance on earth, worshipped a multiplicity of gods and demona, whose favour they courted by obscene and ridiculous ceremonies, and whose anger they endeavoured to appease by the most abominable cruelties.†

Every nation had its respective gods, over which one more excellent than the rest presided; yet in such a manner that the supreme deity was himself controlled by the rigid decrees of fate, or by what the philosophers called *eternal necessity*. The gods of the east were different

* Robertson's Sermon on the Situation of the World at the time of Christ's appearance.

† See Mosheim and Robertson.

from those of the Gauls, the Germans, and other northern nations. The Grecian divinities differed from those of the Egyptians, who deified plants, and a great variety of the productions both of nature and art. Each people had also their peculiar manner of worshipping and appeasing its respective deities. In process of time, however, the Greeks and Romans grew as ambitious in their religious pretensions as in their political claims. They maintained that their gods, though under different appellations, were the objects of religious worship in all nations; and therefore they gave the names of their deities to those of other countries.*

The deities of almost all nations were either ancient heroes, renowned for noble exploits and worthy deeds, or kings and generals who had founded empires, or women who had become illustrious by remarkable actions or useful inventions. The merit of those eminent persons, contemplated by their posterity with enthusiastic gratitude, was the cause of their exaltation to celestial honours. The natural world furnished another kind of deities; and as the sun, moon, and stars, shine with a lustre superior to that of all other material beings, they received religious homage from almost all the nations of the world.†

From those beings of a nobler kind, idolatry descended into an enormous multiplication of inferior powers; so that in many countries, mountains, trees, and rivers, the earth, and sea, and wind, nay, even virtues and vices, and diseases, had their shrines attended by devout and zealous worshippers.‡

These deities were honoured with rites and sacrifices of various kinds, according to their respective nature and

* Mosheim, vol. i. p. 18.

† The learned Mr. Bryant, in his analysis of ancient mythology, supposes that the worship of the powers of nature, principally the sun, was the original idolatry, which prevailed in all nations; that the characters of the pagan deities of different countries melt into each other; and that the whole crowd of gods and goddesses mean only the powers of nature, (especially the sun) branched out and diversified by a number of different names and attributes. Sir William Jones, in his history of the antiquities of Asia, appears to have embraced the same opinion. See Bryant, vol. i. p. 2308. See also Sir William Jones's Dissertation of the gods of Greece, Italy, and India.

‡ Mosheim, vol. i. p. 20.

offices. Most nations offered animals; and human sacrifices were universal in ancient times. They were in use among the Egyptians till the reign of Amasis: they were never so common among the Greeks and Romans; yet they were practised by them on extraordinary occasions. Porphyry says that the Greeks were wont to sacrifice men when they went to war. He relates also that human sacrifices were offered at Rome till the reign of Adrian, who ordered them to be abolished in most places.*

Pontiffs, priests, and ministers, distributed into several classes, presided over the pagan worship, and were appointed to prevent disorder in the performance of religious rites. The sacerdotal order, which was supposed to be distinguished by an immediate intercourse and friendship with the gods, abused its authority in the basest manner, to deceive an ignorant and wretched people.†

The religious worship of the pagans was confined to certain times and places. The statues, and other representations of the gods, were placed in the temples, and supposed to be animated in an incomprehensible manner; for they carefully avoided the imputation of worshipping inanimate beings; and therefore pretended that the divinity represented by the statue was really present in it, if the dedication were truly and properly made. ‡

Besides the public worship of the gods, to which all without exception were admitted, they were certain religious rites celebrated in secret by the Greeks, and several eastern countries, to which a small number was allowed access. These were called mysteries;§ and persons who

* Dr. Priestley's Discourses relating to the Evidences of Revealed Religion.

† Notwithstanding the ignorance which prevailed respecting religion, the Augustan was the most learned and polite age the world ever saw. The love of literature was the universal passion.

‡ Mosheim, vol. i. p. 22.

§ The vulgar were carefully excluded from these secrets, which were reserved for the nobility and sacerdotal tribe. The priests, who had devised these allegories, understood their original import, and bequeathed them as an inestimable legacy to their children. In order to celebrate these mysteries with the greater secrecy, the temples were so constructed as to favour the artifice of the priests. The fanes, in which they used to execute their sacred functions, and perform the ceremonies of religion, were subterraneous mansions, constructed with such

desired an initiation were obliged previously to exhibit satisfactory proofs of their fidelity and patience, by passing through various trials and ceremonies of the most disagreeable kind. The secret of these mysteries was kept in the strictest manner, as the initiated could not reveal any thing that passed in them, without exposing their lives to the most imminent danger.

These secret doctrines were taught in the mysteries of Eleusis, and in those of Bacchus, and other divinities; but the reigning religion was totally external. It held out no body of doctrines, no public instruction to participate on stated days in the established worship. The only faith required was, to believe that the gods exist, and reward virtue either in this life or in that to come; the only practice, to perform at intervals some religious acts, such as appearing in the solemn festivals, and sacrificing at the public altars.*

The spirit and genius of the pagan religion was not calculated to promote moral virtue. Stately temples, expensive sacrifices, pompous ceremonies, and magnificent festivals, were the objects presented to its votaries. But just notions of God, obedience to his moral laws, purity of heart, and sanctify of life, were not once mentioned as ingredients in religious service. No repentance of past crimes, and no future amendment of conduct, were ever prescribed by the pagans, as proper means of appeasing their offended deities. Sacrifice a chosen victim, bow down before a hallowed image, be initiated in the sacred mysteries, and the wrath of the gods shall be averted—the thunder shall drop from their hands.†

The gods and goddesses to whom public worship was paid, exhibited to their adorers examples of egregious crimes, rather than of useful and illustrious virtues. It was permitted to consider Jupiter, the father of the gods, as an usurper, who expelled his father from the throne of the universe, and who was in his turn to be one day driven

wonderful dexterity, that every thing which appeared in them breathed an air of solemn secrecy. See *Encyclopædia Britannica*, vol. xii. p. 501.

* *Travels of Anacharsis the Younger in Greece*, by the Abbe Barthelemy, vol. ii. p. 311.

† Robertson.

from it by his son.* The priests were little solicitous to animate the people to virtuous conduct, either by precept or example: they plainly enough declared that all which was essential to the true worship of the gods was contained in the rites and institutions which the people had received by tradition from their ancestors. Hence the wiser part of mankind, about the time of Christ's birth, looked upon the whole system of religion as a just object of ridicule and contempt.

The consequence of this state of theology was an universal corruption of manners, which discovered itself in the impunity of the most flagitious crimes.† The colours are not too strong which the apostle employs in drawing the character of the heathens. Rom. i. 21, 22. Eph. iv. 17, 18, 19.

At the time of Christ's appearance on earth, the religion of the Romans, as well as their arms, had extended itself throughout a great part of the world. Those nations who before their subjection had their own gods, and their own particular religious institutions, were persuaded by degrees to admit into their worship a great variety of the sacred rites and customs of the conquerors.‡

When from the sacred rites of the ancient Romans we pass to review the other religions which prevailed in the world, it will appear obvious that the most remarkable may be properly divided into two classes; one of which will comprehend the religious systems which owe their existence to political views, and the other of those which seem to have been formed for military purposes. The religions of most of the eastern nations may be ranked in the former class, especially that of the Persians, Egyptians and Indians, which appear to have been solely calculated for the preservation of the state, the support of the royal authority and grandeur, the maintenance of public peace, and the advancement of civil virtues. The religious system of the northern nations may be comprehended under the military class, since all the traditions among the Germans, the Britons, the Celts, and the Goths, concerning their divinities, have a manifest tendency to excite and nourish

* *Travels of Anacharsis.*

† Mosheim, vol. i. p. 23.

‡ *Ibid.* p. 24.

fortitude, ferocity, an insensibility of danger and contempt of life.*

At this time christianity broke forth from the east like a rising sun, and dispelled the universal religious darkness which obscured every part of the globe. "The noblest people (says Dr. Robertson) that ever entered upon the stage of the world, appear to have been only instruments in the divine hand for the execution of wise purposes concealed from themselves. The Roman ambition and bravery paved the way, and prepared the world for the reception of the christian doctrine. They fought and conquered, that it might triumph with the greater ease. (See Isai. x. 7) By means of their victories the overruling providence of God established an empire, which really possesses that perpetuity and eternal duration which they vainly arrogated to their own. He erected a throne which shall continue for ever; and of the increase of that government there shall be no end."<†

It has been mentioned, to the honour of christianity, that it rose and flourished in a learned, enquiring, and discerning age: and made the most rapid and amazing progress through the immense empire of Rome to its remotest limbs, when the world was in its most civilized state, and in an age that was universally distinguished for science and erudition. †



SECTION II.

The state of the Jews was not much better than that of other nations, at the time of Christ's appearance on earth. They were governed by Herod, who was himself tributary to the Roman people. His government was of the most vexatious, and oppressive kind. By a cruel, suspicious, and overbearing temper, he drew upon himself the aversion of all, not excepting those who lived upon his bounty.

Under his administration, and through his influence, the

* Meheim, vol. i. p. 25.

† See Hab. i. 8.

‡ Addison's Evidences and Harwood's Introduction, vol. i. p. 82.

luxury of the Romans was introduced into Palestine, accompanied with the vices of that licentious people. In a word, Judea, governed by Herod, groaned under all the corruption which might be expected from the authority and example of a prince, who, though a Jew in outward profession, was, in point of morals and practice, a contemner of all laws human and divine *

After the death of this tyrant, the Romans divided the government of Judea between his sons. In this division one half of the kingdom was given to Archelaus, under the title of Etarch. Archelaus was so corrupt and wicked a prince, that at last both Jews and Samaritans joined in a petition against him to Augustus, who banished him from his dominions about ten years after the death of Herod the Great. Judea was by this sentence reduced to a Roman province, and ordered to be taxed †

The governors whom the Romans appointed over Judea were frequently changed, but seldom for the better. About the sixteenth year of Christ, Pontius Pilate was appointed a governor, the whole of whose administration, according to Josephus, was one continual scene of venality, rapine, and of every kind of savage cruelty. Such a governor was ill calculated to appease the ferments occasioned by the late tax. Indeed Pilate was so far from attempting to appease, that he greatly inflamed them, by taking every occasion of introducing his standards, with images, pictures, and consecrated shields, into their city; and at last by attempting to drain the treasury of the temple, under pretence of bringing an aqueduct into Jerusalem. The most remarkable transaction of his government, however, was his condemnation of Jesus Christ; seven years after which he was removed from Judea.‡

However severe the authority which the Romans exercised over the Jews, yet it did not extend to the entire suppression of their civil and religious privileges. The Jews were in some measure governed by their own laws, and permitted the enjoyment of their religion. The administration of religious ceremonies was committed as before to

* Mosheim, vol. i, p. 32.

† Ibid. p. 31.

‡ J. Jac. c. Brit. vol. ix, p. 128.

the high priest, and to the sanhedrim; to the former of whom the order of priests and levites was in the usual subordination; and the form of outward worship, except in a very few points, suffered no visible change. But, on the other hand, it is impossible to express the disquietude and disgust, the calamities and vexations, which this unhappy nation suffered from the presence of the Romans, whom their religion obliged them to regard as a polluted and idolatrous people; particularly from the avarice and cruelty of the pretors, and the frauds and extortions of the publicans: so that, all things considered, their condition who lived under the government of the other sons of Herod, was much more supportable than the state of those who were immediately subject to the Roman jurisdiction.*

It was not, however, from the Romans only that the calamities of this miserable people proceeded. Their own rulers multiplied their vexations, and debaired them from enjoying any little comforts which were left them by the Roman magistrates. The leaders of the people, and the chief priests, were, according to the account of Josephus, profligate wretches, who had purchased their places by bribes, or by other acts of iniquity, and who maintained their ill-acquired authority by the most abominable crimes. The inferior priests, and those who possessed any shadow of authority, were become dissolute and abandoned to the highest degree. The multitude, excited by these corrupt examples, ran headlong into every kind of iniquity; and by their endless seditions, robberies, and extortions, armed against themselves both the justice of God and vengeance of man.†

About the time of Christ's appearance, the Jews of that age concluded the period pre-determined by God to be then completed, and that the promised Messiah would suddenly appear. Devout persons waited day and night for the consolation of Israel; and the whole nation, groaning under the Roman yoke, and stimulated by the desire of liberty or of vengeance, expected their deliverer with the most anxious impatience.

Not were these expectations peculiar to the Jews. By

* Mosheim.

† Mosheim, vol. 1. p. 33.

their dispersion among so many nations, by their conversation with the learned men among the heathens, and by the translations of their inspired writings into a language almost universal, the principles of their religion were spread all over the east. It became the common belief that a Prince would arise at that time in Judæa, who would change the face of the world, and extend his empire from one end of the earth to the other.*

The whole body of the people looked for a powerful and warlike deliverer, who they supposed would free them from the Roman authority. All considered the whole of religion as consisting in the rites appointed by Moses, and in the performance of some external acts of duty. All were unanimous in excluding the other nations of the world from the hopes of eternal life.

Two religions flourished at this time in Palestine, the Jewish and Samaritan. The Samaritans blended the errors of paganism with the doctrines of the Jews.

The learned among the Jews were divided into a great variety of sects; the Pharisees, the Sadducees, Essenes, &c. whose peculiarities will be explained under each denomination in the Dictionary.†

Whilst the learned and sensible part of the Jewish nation was divided into a variety of sects, the multitude was sunk into the most deplorable ignorance of religion; and had no conception of any other method of rendering themselves acceptable to God, than by sacrifices, washings, and other external rites and ceremonies of the Mosaic law. Hence proceeded that dissoluteness of manners which prevailed among the Jews during Christ's ministry on earth. Hence also the divine Saviour compares the people to sheep without a shepherd, and their doctors to men who, though

* Robertson.—About this period the pagans expected some great king, or glorious person, to be born. Hence Virgil, the Roman poet, who lived at this time, in his fourth eclogue, describes the blessings of the government of some great person, who was or should be born about this time, in language agreeable to the Jewish prophet's description of the Messiah and his kingdom.

† This has been done in the present Edition, partly for ease of reference, and partly because it seemed necessary to make the Dictionary complete.

deprived of sight, yet pretended to shew the way to others.*

In taking a view of the corruptions, both in doctrine and practice, which prevailed among the Jews at the time of Christ's appearance, we find that the external worship of God was disfigured by human inventions. Many learned men have observed that a great variety of rites were introduced into the service of the temple, of which no traces are to be found in the sacred writings. This was owing to those revolutions which rendered the Jews more conversant than they had formerly been with the neighbouring nations. They were pleased with several of the ceremonies which the Greeks and Romans used in the worship of the pagan deities, and did not hesitate to adopt them in the service of the true God, and add them as an ornament to the rites which they had received by divine appointment.

The Jews multiplied so prodigiously, that the narrow bounds of Palestine were no longer sufficient to contain them. They poured, therefore, their increasing numbers into the neighbouring countries with such rapidity, that at the time of Christ's birth there was scarcely a province in the empire where they were not found carrying on commerce, and exercising other lucrative arts. They were defended in foreign countries against injurious treatment by the special edicts of the magistrates. This was absolutely necessary, since in most places the remarkable difference of their religion and manners from those of other nations, exposed them to the hatred and indignation of the ignorant and bigoted multitude. "All this (says doctor Mosheim) appears to have been most singularly and wisely directed by the adorable hand of an interposing providence, to the end that this people, which was the sole depository of the true religion, and of the knowledge of one supreme God, being spread abroad through the whole earth, might be every where, by their example, a reproof to superstition, contribute in some measure to check it; and thus prepare the way for that yet fuller discovery of divine truth which was to shine upon the world from the ministry and gospel of the Son of God."†

* Mosheim, vol. I p. 28.

† Mosheim, vol. I p. 42.

SECTION III.

AT the important æra of Christ's appearance in the world, two kinds of philosophy prevailed among the civilized nations. One was the philosophy of the Greeks, adopted also by the Romans; and the other that of the Orientals, which had a great number of votaries in Persia, Syria, Chaldea, Egypt, and even among the Jews. The former was distinguished by the simple title of *philosophy*; the latter was honoured by the more pompous appellation of *science* or *knowledge*, since those who adhered to the latter sect pretended to be the restorers of the knowledge of God which was lost in the world. The followers of both these systems, in consequence of vehement disputes and dissensions about several points, subdivided themselves into a variety of sects. It is however to be observed, that all the sects of the oriental philosophy deduced their various tenets from one fundamental principle which they held in common; but the Greeks were much divided about the first principles of science.

Amongst the Grecian sects there were some who declaimed openly against religion, and denied the immortality of the soul; and others who acknowledged a Deity, and a state of future rewards and punishments. Of the former kind were the Epicureans and Academics, of the latter the Platonists and Stoics; for whose peculiarities we again refer our readers to their respective denominations in the dictionary.

The oriental philosophy was popular in several nations at the time of Christ's appearance. Before the commencement of the christian æra it was taught in the east, whence it gradually spread through the Alexandrian, Jewish, and Christian schools.

Those who professed to believe the oriental philosophy, were divided into three leading sects, which were subdivided into others. Some imagined two eternal principles, from whence all things proceeded; the one presiding over light, the other over matter, and by their perpetual conflict explaining the mixture of good and evil that appears in the universe. Others maintained that the being which pre-

sided over matter was not an eternal principle, but a subordinate intelligence ; one of those which the supreme God produced from himself. They supposed that this being was moved by a sudden impulse to reduce to order the rude mass of matter which lay excluded from the mansions of the Deity, and also to create the human race. A third sect entertained the idea of a trinnvirate of beings, in which the *supreme Deity* was distinguished both from the *material evil principle*, and from the Creator of this sublimary world.—That these divisions did really subsist, is evident from the history of the christian sects which embraced this philosophy.*

From blending the doctrines of the oriental philosophy with christianity, the Gnostic sects, which were so numerous in the first centuries, derive their origin. Other denominations arose which aimed to unite Judaism with Christianity. Many of the pagan philosophers who were converted to the christian religion, exerted all their art and ingenuity to accommodate the doctrines of the gospel to their own schemes of philosophy. In each age of the church new systems were introduced, till, in process of time, we find the christian world divided into that prodigious variety of sentiment which is exhibited in the following pages.

POSTSCRIPT, by the present EDITOR.

Before the Reader proceeds it may be proper to suggest a hint with regard to the medium through which the following accounts have been derived. Those of the *ancient* sects have necessarily been taken from early Ecclesiastical History, which was by no means written with the candour and impartiality of modern times. It was considered as no sin to blacken the character of a Heretic, and to differ from the high ecclesiastical authorities, was reckoned a sufficient proof of heresy. After the rise of Popery, this was more eminently the case ; and as the Roman Pontiff was regarded as the centre of truth, and the supreme judge in all controversies, to differ from him, was of course to err ; and indeed, on any article of faith, to err fatally.

* Mosheim, vol. i. pp. 70, 71.

Another circumstance, worthy to be remembered is, that as the church increased in splendour and authority, it degenerated in purity, and in attachment to the holiness of the gospel. When therefore any Divine, or Society of christians, remonstrated against the corruptions of the church, some nick-name was immediately given, to exhibit them to the world as heretical or fanatical. This was particularly the case at the time of the Reformation, when every congregation of dissenters from popery was branded by some odious name, to hold them up to ridicule. Modern writers have endeavoured to ascertain the true sentiments of these sects, and great caution has been employed in the following work to guard against misrepresentation, though perhaps, not always with complete success.

As to *modern* sects, it has been the practice in this candid age to let them speak for themselves, and this liberal principle was adopted in the last edition of this work, by which means some articles were carried to a disproportionate length; in this edition it has been found necessary to abridge them, in order to introduce a considerable number of denominations hitherto omitted. The present editor has endeavoured to hold an equal balance; allowing to every article room in proportion to its importance, and delineating the opinions of every sect he has introduced with fidelity and candour. Truth, indeed, has been his principle aim; and truth, sacred truth, is the great object of enquiry he would recommend to others, and in the pursuit of which he is happy in being able to offer so excellent a Guide as may be found in the valuable Essay of Mr. Fuller, which precedes this Introduction.

DICTIONARY

OF ALL

RELIGIONS.

ABRAHAMITES, different denominations of heretics in the middle ages, called after their respective leaders; one of which was condemned by Theophilus for worshipping images, and another united with the *Paulicians*.*

ABYSSINIAN CHURCH, that established in the empire of Abyssinia. They maintain that the *two* natures are united in Christ, without either confusion or mixture; so that though the nature of our Saviour be really *one*, yet it is at the same time two-fold and compound.

The Abyssinian church embraced these tenets in the 7th century. They disown the pope's supremacy, and transubstantiation, though they believe the real presence of Christ in the sacrament, and administer the communion in both kinds. Like the Roman catholics, they offer their devotions and prayers to the saints, and believe in a state of purgatory. They use *confes-*

sion, and receive *penance* and *absolution* from the priests.† Their divine Service consists in reading the Scriptures, administering the Eucharist, and reading some Homilies of the Fathers. They use different forms of baptism; and keep both Saturday and Sunday as sabbaths. They are circumcised, and abstain from swine's flesh; not out of regard to the Mosaic law, but purely as an ancient custom of their country. They read the whole four evangelists regularly every year in their churches; and when they speak of an event, they say, "It happened in the days of Matthew," i. e. while Matthew was reading in their churches. They are a branch of the *Copts*.

* **ACACIANS**, two ancient sects, the one followers of Acacius, an Arrian Bishop of Caesarea; the other named after Acacius Patriarch of Constantinople, who favoured the Eutychians.‡

* **ACADEMICS**, an ancient

* Dictionary of Arts and Sciences, vol. i. p. 10.

† Mosheim, vol. ii. p. 172. vol. iii. p. 492. Mod. Univ. Hist, vol. iv. p. 174—177. Ludolph's Hist. of Ethiopia. ‡ Ency. Brit.

Philosophical Sect, which taught in a grove near Athens, sacred to Academus, who was one of their heroes. They were originally the disciples of Socrates and Plato; but in aftertimes neglected the plain and useful truths which they had taught, and devoted their studies to the most abstruse and incomprehensible; they have been confounded by Mr. Hume and others, with the Sceptics.*

ACEPHALI, [headless.] A branch of the Eutychians, who had been deserted by their chief.

ADAMITES, a denomination in the second century, who asserted, that since their redemption by the death of Christ they were as innocent as Adam before the fall, and are excused of praying naked in their assemblies. It was renewed in the 15th century by one Picard, a native of Flanders.†

ADESSENARIANS, [from *Adesse*, to be present,] a branch of the Sacramentarians, believed the literal presence of Christ's body in the elements of the eucharist, though in a different manner from the Romanists.

ADIAPHORISTS, those moderate Lutherans who followed Melancthon, and subscribed the interim. See *Lutherans*.

ADOPTIANS, a sect, who in the eighth century taught that Jesus Christ was not the natural, but adopted Son of God.‡

ARIANS, a denomination which arose about the year 342. They were so called from one Arius, a monk, and Semi-Arian.

He opposed episcopacy, prayers for the dead, stated fasts and feasts, &c.¶

AETIANS, a branch of Arians in the 4th century, who are said to have maintained that faith without works was sufficient to salvation, and that no sin, however grievous, would be imputed to the faithful; and they pretended to immediate revelations.§

AFGHANS, a people in India, inhabiting a province of o. Cabul, or Cabulistan, who boast of being descended from Saul, the first king of Israel. They say that their great ancestor was raised from the rank of a shepherd, not for any princely qualities which he possessed, but because his stature was exactly equal to the length of a rod given by the angel Gabriel to the prophet Samuel, as the measure of royal stature.

This story is supposed to be one of the fictions which Mahommed borrowed from the latter rabbins. Sir Wm. Jones, however, though he gave no credit to this fable, seems to have had no doubt but that the Afghans are descendants of Israel, carried off in the captivity of the ten tribes.**

AGNOETÆ [unknowing] a denomination of the 4th century, followers of Theophrastus, the Cypriot, who called in question the omniscience of God; alleging that he knew things past only by memory, and future only by an uncertain prescience. Another sect of the same name arose about the year 525, who

* Ency. Perthsch. † Mosheim, vol. i. p. 418. Broughton's Hist. vol. i. p. 49. ‡ Dict. of Arts and Scien. vol. i. p. 49. § Mosheim, vol. i. p. 314. ¶ Broughton, vol. i. p. 24. ** Asiat. Researches

followed the sentiments of Theodotus, deacon of Alexandria, who, from Mark xiii. 32, denied that Christ in any sense knew the day of judgment.*

* **AGONISTICI**, a name given to certain followers of Donatus, who used to attend the public markets, fairs, &c. to contend in favour of his principles. They were properly itinerant *Polemics*, and are sometimes called *Circitores*, *Circellanes*, † &c.

* **AGONY CLITÆ**, some christians of the 7th century, who preferred the *standing* in prayer, like most dissenters.

AGYNIANS, a small sect about the end of the 7th century. They condemned the use of certain meats, and *marriage*, whence their name.

ALBANENSES, and **ALBANOIS** were petty sects of the 8th century, the probable remnants of the *Guasties* and *Manicheans*, which see.

ALBIGENSES, so called from their first residence in Albi and Albigeois. A denomination remarkable for their opposition to the discipline and ceremonies of the church of Rome. Their opinions were similar to the *Waldenses*, which see.

ALLENITES, the disciples of Henry Allen, a sectarian of Nova Scotia, who began to propagate new doctrines in that country about the year 1778, and died in 1783, during which time he made many proselytes, and at his death left a considerable party behind him, tho' now much declined. He published several treatises and ser-

mons, in which, among other rhapsodies, he declares, that the souls of all the human race are emanations, or rather parts of the one great Spirit; that they were all present in Eden, and were actually in the first transgression. He supposes that our first parents in innocence were pure spirits, and that the material world was not then made; but that in consequence of the fall, that mankind might not sink into utter destruction, the world was produced, and men clothed with material bodies; and that all the human race will, in their turn, be invested with such bodies, and in them enjoy a state of probation for immortal happiness.†

ALMARICIANS, the followers of Almaric, professor of logic and theology at Paris, in the 15th century. He opposed the worship of saints and images; and his enemies charged him with maintaining that in his time the reign of the Holy Spirit commenced, in which the sacraments and all external worship were to be abolished.‡

ALOGIANS, a denomination in Asia Minor in the 2d century; so called because they denied the divine *logos*, or word, and the writings of St. John, attributing them to Cerinthus. But Dr. Lardner denies the existence of such a sect, as not being mentioned by any contemporary writer.||

* **AMERICAN SECT, NEW**, a congregation lately arisen in Pennsylvania, among the Welsh emigrants to that country under

* Broughton, p. 26. † Ency. Brit. ‡ See p. 478. last edit. of this work. § Mosheim, vol. iii. 120, &c. || Broughton, vol. i. p. 33. ** Lardner's Heretics, p. 446.

the auspices of the late Rev. M. J. Rees, who died at Somerset, in that state, in 1804. Their tenets are comprised in the following articles of their religious constitution, extracted from the American edition of Evans's *Sketch*. The convention shall be called the *Christian Church*, and never by any other name. Jesus Christ is the *only* head: believers in him, the *only* members: and the New Testament, the *only* rule of the fraternity. In mental matters, each member shall enjoy his own sentiments, and freely discuss every subject: but in discipline, a strict conformity with the precepts of Christ is required. Every distant society shall have the same power of admitting members, electing officers, &c. Delegates from the different congregations shall meet from time to time, to consult the general interest. At every meeting for religious worship, collections shall be made for the poor, and the promulgation of the gospel among the *Heathen*.

AMMONIANS, so called from Ammonius Saccas, who taught with the highest applause in the Alexandrian school, about the conclusion of the second century. This learned man attempted a general reconciliation of all sects, whether philosophical or religious: his creed was therefore a heterogeneous mixture of christianity and oriental philosophy, in which he was deeply skilled. *
 With regard to moral discipline, Ammonius permitted

the people to live according to the law of their country, and the dictates of nature: but a more sublime rule was laid down for the wise. They were to raise above all terrestrial things, by the towering efforts of holy contemplation, those souls whose origin was celestial and divine. They were ordered to extenuate by hunger, thirst, and other mortifications, the sluggish body, which restrains the liberty of the immortal spirit, that in this life they might enjoy communion with the supreme Being, and ascend after death, active and unincumbered, to the universal Parent, to live in his presence for ever.*

AMSDORFIANS, the followers of Amadori, a kind of Antinomians in the 16th century, who are said to have maintained that good works were not only unprofitable, but even opposite and pernicious to salvation †

* **ANABAPTISTS**, (re-baptizers,) a turbulent and enthusiastic sect which arose in the time of Luther's Reformation in Germany, committed many extravagancies, and excited various insurrections, under pretence of erecting the kingdom of Christ on earth. † See *Fifth Monarchy Men*. It is but justice to remark that this sect agreed scarcely in any thing with the modern *Baylissists*, except in the circumstances of rejecting infant baptism, and practising immersion. See *Baylissists*.

* **ANCHORETTES**, (or *Anchores*.) Hermits: 'certain priu-

* Mosheim, vol. I. p. 137—144.

† Dict. Arts Scien. vol. I. p. 131.

‡ Scotch Theolog. Dict.

tive monks who chose the solitude of Caves and Deserts to avoid the temptations of the world.

ANGELITES, a denomination which sprung up about the year 494; so called from *Angelium*, in Alexandria, where they held their first meetings. They were called likewise from different leaders, Serverites, Damianists and Theodosians. They had some confused notions of the Trinity, denying that either of the persons were self-existent; but taught there is a common Deity existing in them all; and that each is God by a participation of this Deity.*

ANOMŒANS, a name by which the pure Arians were distinguished in the 14th century, from the Semi-Arians. The word is taken from *Anomaios*, different, dissimilar. (See *Arians*.)

ANTHROPOMORPHITES, a sect in the 10th century; so denominated [from *Anthropos* man, and *Morphe* shape:] because they maintained that the Deity was clothed with a human form, and seated like an earthly monarch upon a throne of state; and that his angelic ministers were beings arrayed in white garments, and furnished with natural wings. They take every thing spoken of God in scripture in a literal sense, particularly when it is said that God made man after his own Image.†

* **ANTIBURGHERS**, dissenters from the Church of Scotland, chiefly in matters of church government; and from the Burgher Seceders, in refusing the Burgher

oath. See *Burghers* and *Seceders*.‡

ANTINOMIANS. They derive their name from *anti* against, and *nomos* law, as being against the moral law; not merely as a covenant of life, but also as a rule of conduct to believers.

In the 16th century, while Luther was eagerly employed in censuring and refuting the popish doctors, who mixed the law and gospel together, and represented eternal happiness as the fruit of legal obedience, a new teacher arose whose name was *John Agricola*, a native of Isleben, and an eminent doctor in the Lutheran church, in the year 1538.

The doctrine of Agricola was in itself obscure, and is thought to have been represented worse than it really was by Luther, who wrote against him with acrimony, and first styled him and his followers *Antinomians*. Agricola defended himself, and complained that opinions were imputed to him which he did not hold.§

The writings of Dr. *Chap* in the 17th century have been generally considered as favourable to antinomianism, though he acknowledges that "in respect of the rule of righteousness, or the matter of obedience, we are under the law still; or else (as he adds) we are lawless, to live every man as seems good in his own eyes, which no true christian dares so much as think." But he certainly used many unguarded and perhaps improper

* Broughton, vol. i. p. 49.

† Ibid, p. 51.

‡ Broughton, vol. i. p. 55. Mosheim, vol. ii. p. 227.

§ Scotch Theolog. Dict

§ Mosheim, vol. iv. p. 321, — 411.

expressions, which were in a great measure explained away in an edition of his Works, by Dr. Gill; many, however, in the present day adhere to them in their most unguarded sense reject the moral law as a rule of conduct to believers, disown personal and progressive sanctification, and hold it inconsistent for a believer to pray for the forgiveness of his sins. These are properly Antinomians.

There are others who renounce these notions, and many of those advanced by Dr. Crisp, who yet have been denominated by their opponents Antinomians. Indeed it has been too common in controversies concerning the doctrines of grace, even where the difference has been far from extreme, for one side to call their opponents Antinomians, and the other to call them Arminians. Each may hold principles the consequences which may lead in theory to the alleged issue; but though it be just to point out the legitimate consequences of a principle with a view to evince the true nature of it, yet candour forbids the ascribing of any thing to a person beyond what he acknowledges. See *Crispites*.

* **ANTI-PEDOBAPTISTS**, those who reject infant baptism. See *Baptists*.

* **ANTISABBATARIANS**, those who reject the observation of the Sabbath, under the idea that it was obligatory on the Jews only, and maintain that no one day is now more holy than another.*

ANTIFACTÆ, a branch of

the Gnostics, who held that God, the Creator of the universe, was good and just; but that one of his creatures had created evil, and engaged mankind to follow it in opposition to God; and that it is the duty of mankind to oppose the author of evil, in order to avenge God of his enemy.† See *Gnostics*.

ANTITRINITARIANS, a general name given to all those who deny the doctrine of the Trinity, and particularly to the Arians and Socinians.

APELLEANS, followers of Apelles in the 2d century, who believed in a supreme God, and in an inferior one formed by him. He denied the resurrection.‡

APITHARTODOCTES, a sect in the 6th century, who held that the body of Jesus Christ was *incorruptible*, and not subject to death. They were a branch of the Eutychians.§

APOCARITES, a sect in the 3d century sprung from the Manicheans, who held that the soul of man was of the essence of God ||

APOLLINARIANS, a denomination in the 4th century, who asserted that Christ's person was composed of a union of the true divinity and a human body, endowed with a sensitive soul; but without the reasonable one, the divinity supplying its place; the human body united to the divine spirit, making one nature only.**

APOSTOLICS, a denomination in the 12th century, who professed to exhibit in their lives and manners the piety and virtues of the holy apostles. They

* Scotch Theol. Dict. † Bailey's Dict. ‡ Latdner's Heretics, 5, &c. § Broughton, vol. 1. p. 58. || lb. p. 60. ** Formey's ecclcs. Hist. vol. 1. p. 79.

held it unlawful to take an oath, renounced the things of this world, and preferred celibacy to wedlock.*

AQUARIANS, a denomination in the 2d century, who, under pretence of abstinence, made use of water instead of wine in the eucharist. See *Eneratites*.

ARABACI. They sprung up in the year 207, denied the immortality of the soul, and believed that it perishes with the body; but maintained, at the same time, that it was to be again recalled to life with the body by the power of God.†

ARCHONTICS, a denomination which appeared about the year 173; who held that archangels created the world, denied the resurrection of the body, maintained that the God of sabbath exercised a cruel tyranny in heaven, and other blasphemies.‡

ARIANS, a denomination which arose about the year 315, and owed its origin to Arius, presbyter of Alexandria, a man of a subtle turn, and remarkable for his eloquence. He maintained that the Son was totally and essentially distinct from the Father; that he was the first and noblest of all those beings whom God the Father had created out of nothing, the instrument by whose subordinate operation the almighty Father formed the universe; and there-

fore inferior to the Father both in nature and dignity. He added that the holy Spirit was of a nature different from either the Father or the Son; and that he had been created by the Son. However, during the life of Arius, the disputes turned principally on Christ's divinity.

The original Arians were divided among themselves, and torn into factions, regarding each other with the bitterest aversion, of whom the ancient writers make mention, under the names of Semi-Arians, Eusebians, Acetians, Eumonian, Aetacians, Psatyrians, and others, most of which are described in this Work under their respective heads.

Modern Arians are distinguished into high and low; the former, like the Semi-Arians, raising the character of Christ as nearly as possible to the divinity, and the latter sinking it very nearly to mere humanity. The Scriptures on which they chiefly ground their opinions are those which speak (as they explain them) 1. of the Supremacy of the Father, as Matt. xv. 32, xix. 17, xxvii. 46.—John x. 17, &c. 2. of the inferiority of the Son, as Mark xiii. 32.—John xiv. 28, —I Cor. i. 3, xv. 24.—Eph. i. 17. and 3d. Passages in which all religious worship is referred to the Father, as Matt. iv. 10.—John iv. 23.—Acts iv. 24.—I Cor. i. 4.—Phil. i. 3, 4, &c. §

* Mosheim, vol. ii. p. 451. † Mosheim vol. i. p. 249. ‡ Ecard's Eccles. Hist. vol. ii. p. 542.

§ For the difference between Arians and Socinians, see the article **SOCINIANS**; for a more copious description of Arianism, we refer our readers to Mosheim, vol. i. p. 335, 342, 343. Formey's Eccles. Hist. vol. i. p. 76. Priestley's History of Early Opinions, vol. iv. p. 168. Clarke's Scripture Doctrine of the Trinity, p. 1, 43, 46. Ambly's Ex-

* The term *Armenian* is now indiscriminately applied to those who consider Jesus simply subordinate to the Father. Some of them believe Christ to have been the creator of the world, but they all maintain that he existed previously to his incarnation, though in his pre-existent state they assign him different degrees of dignity.

ARMINIANS, a division of Eastern Christians, so called from Armenia, in Asia, a country they originally inhabited. Their sentiments are similar to those of the *Greek church*. The Armenians (not Armanians) are scattered all over Asia, and have formed settlements, wherever they have found an opening for trade. They have churches at Calcutta, Madras, Bombay, and in all the principal trading countries in that part of the globe, and extend to Jerusalem, Constantinople, and Russia. Their clergy have so completely monopolized the sale and distribution of Bibles, that at Calcutta an Armenian Bible cannot be purchased under 7 or 8*l*. At Constantinople the current price is 3 or 4*l*. In China, the scarcity is still more deplorable; and it would be hazardous for any person to attempt selling Bibles in those parts, except their clergy. In the rites and ceremonies of the Armenian church there is so great a resemblance to those of the Greeks, that a particular detail might be superfluous.

Their liturgies also are either essentially the same, or at least ascribed to the same author. See *Nazian Churches*.

ARMINIANS. They derive their name from James Arminius a disciple of Beza, and an eminent professor of divinity at Leyden, about 1600, who is said to have attracted the esteem and applause of his very enemies by his acknowledged candour, penetration and piety.

The principal tenets of the Arminians are comprehended in the 5 following articles.

1. That God has not fixed the future state of men by an absolute unconditional decree; but determined from all eternity to bestow salvation on those who persevere unto the end in their faith in Jesus Christ; and to inflict everlasting punishments on those who continue in their unbelief, and resist unto the end his divine succours.

2. That Christ, by his sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular; and that his death hath put all men in a capacity of being justified and pardoned, on condition of their faith, repentance, and sincere obedience to the laws of the new covenant. John ii. 2. iii. 16. 17. Heb. ii. 9. Isa. i. 19, 20. 1 Cor. vii. 11.

3. That mankind are not totally depraved; and that the sin of our first parents is not im-

tracts, p. 9, 10, 14, 21. Theological Repository, vol. iv. p. 276. Doddridge's Lectures, p. 401. Lowman's Tracts, p. 259. The Apology of Ben Mordecai, and Dr. Price's Sermons on Christian Doctrine.

* Broughton's Hist. Lib. vol. ii. p. 329, 330. Dallaway's History of Constantinople. p. 383—384.

pided to us, nor shall we be hereafter punished for any but our own personal transgressions. *JER. XXXI. 29, 30.*

4. That there is a measure of grace given to every man to profit withal, which is neither irresistible nor irrevocable, but is the foundation of all exhortations to repentance, faith, &c. *Isaiah I. 16. Deut. x. 16. Eph. iv. 22.*

5. That true believers may fall from their faith, and forfeit finally their state of grace; and they conceive that all commands to persevere and stand fast in the faith, shew that there is a possibility of believers falling away. See *Heb. vi. 4, 5, 6. 2 Pet. ii. 20, 21. Luke xxi. 35.*

In these points, which are considered as fundamental articles in the Arminian system, the doctrine of the will's having a self-determining power is included. * See *Free-willers* and *Pelagians*.

ARISTOTELIANS, the disciples of Aristotle the Philosopher who taught the eternity of the world, and admitted a Deity, but denied his providence.

ARNOLDISTS, the followers of Arnold of Brescia, in the 12th century, who maintained publicly, that the treasures and revenues of popes, bishops, and monasteries, ought to be solemnly transferred to the rulers of each state; and that nothing was to be left to the ministers of the gospel but a spiritual autho-

rity, and a subsistence drawn from tithes, and from the voluntary oblations of the people.†

ARTIMONITES, a denomination in the 2nd century; so called from Artemon, who taught that at the birth of the man Christ, a certain divine energy, or portion of the divine nature, united itself to him.

ARTOTYRITES, a sect in the 2nd century charged with celebrating the eucharist with bread and cheese; saying that the first oblations of men were of the fruits of the earth and of sheep. They admitted women to the priesthood §

ASCEPIDOTEANS, a sect in the 3d century, so called from Asclepiadotus, who taught, like the modern Socinians, that Jesus Christ was a mere man.

ASCODOCRUTES, a denomination which arose in the year 181. It is said they brought into their churches, bags, skins, or bottles, filled with new wine, to represent the new wine mentioned by Christ; they danced round these bottles, and intoxicated themselves with the wine. They are likewise called *Ascute*, and both words are derived from the Greek *aschos* a bottle. ||

ASCODRUTES, a branch of Gnostics in the second century, who asserted that divine mysteries, being the images of invisible things, ought not to be represented by visible things, nor immaterial things by corporal and sensible. Therefore they

* Mosheim, vol. v. p. 3, 7, 8. Whistly on the five points, p. 106, &c. Taylor on Original Sin, p. 16, &c. Correspondence between Clark and Leibnitz, and between Priestley and Price.

† Mosheim, vol. ii. p. 430.

‡ Ibid, vol. i. p. 191.

§ Broughton, vol. i. p. 85.

|| Ibid, 38.

rejected baptism and the eucharist.*

* **ASSIDEANS**, a party of Jews, which joined Mattathias, in fighting for the freedom of their country. See 1 Macc. ii. 42. vii. 13.

ASSURTANS, a branch of the Donatists, who held that the Son was inferior to the Father, and the Holy Ghost to the Son. See *Donatists*.

ATHANASIANS, the followers of Athanasius, bishop of Alexandria, who flourished in the 4th century. He was bishop 46 years; and his long administration was spent in a perpetual combat against the Arians, and in defence of the doctrine of the Trinity.—The scheme of Athanasius is thus expressed in the creed which bears his name: 'The catholic faith is this, that we worship one God in trinity, and trinity in unity. For there is one person of the Father, another of the Son, and another of the holy Ghost. But the god-head of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal.' See *Trinitarians*.

This system also includes in it the belief of two natures in Jesus Christ; viz. the divine and human, forming one person.—To prove this they refer to those scriptures which speak of the Deity of Christ, and his co-equality with the Father. See John i. 1. Phil. ii. 6. John v. 20. John x. 30. and Gal. 9. Rev. i. 8, &c. They allege also that divine titles, attributes,

works and worship are attributed both to Jesus Christ and to the Holy Spirit, for which they adduce innumerable passages, some of which are (beside the above) Heb. i. 6, 10, 12. Rom. ix. 6, &c. and of the Holy Ghost, Acts v. 3, 4. Rom. xv. 19. 1 Cor. ii. Heb. ix. 14. 1 John v. 7.

There are various texts of scripture, in which Father, Son, and Spirit, are mentioned together, and represented under distinct personal characters; as Matt. iii. 16, 17, 1 Cor. xiii. 14, 1 John v. 7, &c. But to enlarge farther on this article, would exceed the narrow limits of our Work; the Reader is therefore referred to the Treatises below on this important subject.†

ATHEIST [from *a* without, and *Theos* God, without God, as St. Paul says, Eph. ii. 12.] is a system (if it may be called a system) which excludes the Deity from the Universe he has made, and supposes all things come by chance,—an idea countenanced by the improper language of some professing Christians. Plato distinguishes three kinds of Atheists, 1. Who deny the existence of the gods absolutely; 2. Who deny their interference in human affairs; and 3. Who admit both, but conceive them indifferent to human crimes. The latter are rather practical Atheists, of which we have too many; but the evidences of a Deity are so numerous and strong that many have doubted the existence of a real Atheist. Some, however, in most countries have

* Ibid, p. 58.

† Waterland's Sermons, p. 34, 69, 97, 164. Vindication of Christ's Divinity, p. 263, 269. Watt's Christian Doctrine of the Trinity. Doddridge's Lectures, p. 392. Jones's Doctrine of the Trinity, p. 2, 34, 62, 69. Abbadie on the Divinity of Christ, p. 53, 65, 242.

avowed the principle; and in 1619, Lucilio Vanini, an Italian, was burned alive at Toulouse for his atheistical tenets, which he and eleven others had undertaken to disseminate all over Europe. In the early days of the French revolution, the Convention endeavoured to suppress all religion, except the worship of their tutelary goddess, Liberty, and for this purpose they shut up the churches, abolished the sabbath, and inscribed upon the burying grounds, "Death is an eternal sleep!"

Lord Bacon says that a smattering in philosophy may lead a man into Atheism, because he looks no farther than second causes; but by diving deeper

into it, he will behold the chain of them linked together, which will certainly bring him back to God and providence.*

AUDÆANS, a sect in the 4th century; so called from Audæus, who is said to have attributed to the Deity a human form.† See *Anthropomorphites*.

***AUGUSTINES**, an order of Monks who followed the rule of St. Austin, having all things in common, &c. a convent of these gave name to Austin Friars. See *Monks*.

AZYMITÆ, a name given by the Greeks in the 11th century, to the Latin church, because they used *unleavened bread* in the eucharist.‡

* Encyc. Brit. † Mosheim, vol. i. p. 350.
‡ Historical Dictionary, vol. i.

B

BABYLONIANS, The (or ancient Assyrians) were great students in the book of the heavens, and blended their religion with astronomy, worshipping the sun, moon, and stars, particularly Venus. Degenerating still farther, as human nature is ever prone, their Astronomy sank into Astrology; and their learned men became Diviners, and fortune-tellers, while the multitude, from worshipping the heavenly bodies themselves, became devotees of the idols they had made to represent them.*

BAPTISTS, or ANTI-EDOCRAPISTS. This denomination of christians is distinguished from others by their opinions

respecting the mode and subject of Baptism.

Instead of administering the ordinance by sprinkling or pouring water, they maintain that it ought to be administered only by immersion. Such, they insist, is the meaning of the Greek word *baptizo*, to wash or dip; so that a command to baptize, is a command to immerse. Thus they say, it was understood by those who first administered it. John the Baptist, and the apostles of Christ, administered it in Jordan, and other rivers and places where there was much water. Both the administrators and the subjects are described as going down into; and coming

* Bellamy's Hist. of Religion, p. 38.

up out of the water. And the baptized are said to be buried in baptism, and to be raised again; which language could not, they suppose, be properly adopted on supposition of the ordinance being administered in any other manner than by immersion. Thus, they affirm, it was administered in the primitive church: thus it is now administered in the Russian and Greek churches; and thus it is, at this day, directed to be administered in the church of England, to all who are thought capable of submitting to it in this manner.

With regard to the subject of baptism, the Baptists say that it ought not to be administered to children or infants at all, nor to grown-up persons in general, but to those who profess repentance for past sin, and faith in Christ, and to them only. Our Saviour's commission to his apostles, by which Christian baptism was instituted, is to *Go and teach all nations, baptizing them*: that is, not to baptize all they meet with, but first to examine and instruct them; and whoever receives instruction, to baptize him *in the name of the Father, and of the Son, and of the Holy Ghost*. This construction of the commission is confirmed by another passage: *Go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptized, shall be saved*. To such persons, and to such only, they say, baptism was administered by the apostles, and the immediate disciples of Christ: for they are described as repenting of their sins, and

believing in Christ; and without these qualifications, Peter acquaints those who were converted by his sermon, that he could not have admitted them to baptism, and Philip holds the same language in his discourse with the Eunuch. Without these qualifications, christians in general think it wrong to admit persons to the Lord's supper; and the Baptists, to admit any to baptism.

They farther insist that all positive institutions depend entirely upon the will of the institutor; and that therefore reasoning by analogy is to be rejected, and the express commands of Christ respecting the mode and subjects of baptism, are our only rule.

The Baptists in England form one of the three denominations of protestant dissenters. The constitution of their churches, and their modes of worship, are congregational, or independent. They bore a considerable share in the persecutions of the seventeenth and preceding centuries, for there were several among the Lollards and Wickliffites who disapproved of infant-baptism. There were many of this persuasion among the protestants and reformers abroad. In Holland, Germany, and the North, they went by the names of *Anabaptists*, and *Mennonites*; and in Piedmont and the South, they were found among the *Albigenses* and *Waldenses*.*

The Baptists subsist under two denominations; the *Particular* or Calvinistical; and the *General*, or Arminian. The for-

* Gale's Reflections on Wall's History. Stennet's Answer to Addington. Booth's *Pædobaptism Examined*. M'Lean on the Commission.

mer is by far the most numerous. Some of both denominations allow of mixed communion with pædobaptists; others disallow it: and some few of them observe the seventh day of the week as the sabbath, apprehending the law that enjoined it not to have been repealed by Christ or his apostles.

A considerable number of the General Baptists have gone into Socinianism or Arianism, on account of which several of their ministers and churches, who disapprove of these principles, have within the last forty years formed themselves into a distinct connection, *The New Association*. The churches in this union keep up a friendly acquaintance, in some outward things, with those from whom they have separated; but in things more essential disclaim any connection with them; particularly as to changing ministers, and the admission of members.*

The Baptists in *America*, and in the *East and West-Indies*, are chiefly Calvinists. Those in *Scotland* having imbibed a considerable part of the principles of *Glass & Sandeman*, have no communion with the others. When the English Baptists engaged in a mission to the east, however, they very liberally contributed toward the translating of the scriptures into the eastern languages.† See *Pædobaptists*.

BARDESANISTES, a denomination in the second cen-

tury, the followers of Bardesanes, of Edessa, a distinguished leader among the *Gnostics*,‡ which see.

BARLAAMITES, a denomination in the 16th century, followers of Barlaam, a Neapolitan monk, who was called a heretic for asserting that the light which surrounded Christ on Mount Tabor, was not an emanation of the divine essence!§

BASILIDIANS, a branch of the Egyptian *Gnostics* in the second Century. They acknowledged the existence of one supreme God, perfect in goodness and wisdom, who produced from his own substance seven beings, or *aions*, of a most excellent nature. Two of these *aions*, called *Dunamis* and *Sophia*, (i. e. *power* and *wisdom*) engendered the angels of the highest order. These angels formed a heaven for their habitation, and brought forth others of a nature somewhat inferior to their own, to the amount of 365, under their mighty chief *Abrahas*.

It may be worthy of remark that by this sect the word *aion*, from expressing only the duration of beings, was by a metonymy employed to signify the beings themselves. Thus the supreme Being was called *aion*; and the angels were distinguished by the title of *aions*. All this will lead us to the true meaning of that word among the *Gnostics*. They had formed to themselves the notion of an invisible world, composed of entities, or

* Rippon's Baptist Register, vol. i. p. 172—17.

† Vol. ii. p. 316.

‡ Mosheim, vol. i. p. 220.

§ Mosheim, vol. iii, p. 374, new ed.

virtues, proceeding from the supreme Being, and succeeding each other at certain intervals of time, so as to form an eternal chain, of which our world was the terminating link. To the beings which formed this eternal chain, the Gnostics assigned a certain term of duration, and a certain sphere of action. Their terms of duration were at first called *aeons*, and themselves were afterwards metonymically distinguished by that title.

These beings, advanced to the government of the world which they had created, fell by degrees from their original purity, and soon manifested the fatal marks of depravity and corruption.* See *Gnostics*.

BAXTERIANS, are so called from the learned and pious Mr. Richard Baxter, who was born in the year 1615. His design was to reconcile Calvin and Arminius. For this purpose he formed a middle scheme between their systems. He taught that God had elected some, whom he is determined to save, without any foresight of their good works; and that others to whom the gospel is preached have common grace, which if they improve, they shall obtain saving grace, according to the doctrine of Arminius. This denomination own, with Calvin, that the merits of Christ's death are to be applied to believers only; but they also assert that all men are in a state capable of salvation; to support which opinion, this learned author alleges, that it was the nature of all mankind which Christ assum-

ed at his incarnation, and the sins of all mankind were the occasion of his suffering; that therefore it is not to the elect only, but to all mankind, that Christ has commanded his ministers to proclaim his gospel, and offer the benefits which he hath procured.†

***BEGHARDS**, [i. e. hard-beggars] denominated **BEGUINS**, so called from their importunity in prayer, and sometimes taken more literally: this was a term applied (like *Methodists*) to not less than 30 petty sects of very different characters in the 12th and 13th centuries.‡

BEHMEISTS, a name given to those mystics who adopted the explication of the mysteries of nature and grace as given by Jacob Behmen.—This writer was born in the year 1575, at Old Siedenburg near Gorlitz, in Upper Lusatia. He was a shoemaker by trade; and is described as having been thoughtful and religious from his youth up, taking peculiar pleasure in frequenting the public worship. At length seriously considering that speech of our Saviour, *My Father which is in heaven will give the holy Spirit to him that asketh him*, he was thereby awakened to desire that promised Comforter; and, continuing in that earnestness, he was at last, to use his own expression, "surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys!" After this, about the year 1600, he was again surrounded with a divine light, and replenished with

* Mosheim vol. i. p. 181—3. Lardner's *Heretics*, p. 76, &c.

† Baxter's *Cath. Theol.* p. 51, 53. Baxter's *End of Controv.* p. 154.

‡ Mosheim, vol. iii, p. 232, 236, &c. new ed.

the heavenly knowledge; inso-much that by his inward light he saw into the essences, uses, and properties of things, which were discovered to him by their lineaments, figures, and signature. In the year 1610, he had a third special illumination, wherein still farther mysteries were revealed to him, but it was not till the year 1612, that Behmen committed these revelations to writing. His first treatise is entitled, *Aurora*, which was seized by the senate of Gortitz before completed. His next production is called *The Three Principles*, by which he means the dark world, or hell; the light world, or heaven; and the external or visible world which we inhabit. In this work he more fully illustrates the subjects treated of in the former, and supplies what is wanting in that work, shewing, (1.) How all things came from a working-will of the holy triune incomprehensible God, through an outward perceptible working triune power of fire, light, and spirit, in the kingdom of heaven.—(2.) How and what angels and men were in their creation; that they are in and from God, his real offspring; that their life began in and from this divine divine fire, which is the Father of Light, generating a birth of light in the souls; from both which proceeds the holy Spirit, or breath of divine love in the triune creature, as in the triune Creator.—(3.) How some angels, and all men, are from God, and what they are in their fallen state.—(4.) How the earth, stars, and elements, were created in

consequence of the fall of angels.—(5.) Whence there is good and evil in all this temporal world, and what is meant by the curse that dwells in it.—(6.) Of the kingdom of Christ, how it is set in opposition to the kingdom of hell.—(7.) How man, through faith in Christ, is able to overcome the kingdom of hell, and thereby obtain eternal salvation.—(8.) How and why sin and misery shall only reign for a time, until God shall, in a supernatural way make fallen man use to the glory of angels.

The next year Behmen produced his *Three-fold Life of Man, according to the three principles*. In this work he treats more largely of the state of man in this world:—That he has 1. That immortal spark of life which is common to angels and devils;—2. That divine life which forms the difference between both; and 3. The life of this external and visible world. The first and last are common to all men; but the second only to a true Christian. †

Behmen wrote several other treatises, but these are the basis of all his other writings. His conceptions are often clothed under allegorical symbols; and in his latter writings he has frequently adopted chemical phrases which he borrowed from conversation with learned men. But as to the matter contained in them he disclaims having borrowed it, either from men or books. He died in the year 1624, and his last words were, "Now I go hence into paradise!" *

* Behmen's Works, vol. i. p. 6—20. vol. ii. p. 1. Okely's Memoirs of Behmen. p. 1—8.

virtues, proceeding from the supreme Being, and succeeding each other at certain intervals of time, so as to form an eternal chain, of which our world was the terminating link. To the beings which formed this eternal chain, the Gnostics assigned a certain term of duration, and a certain sphere of action. Their terms of duration were at first called *aeons*, and themselves were afterwards metonymically distinguished by that title.

These beings, advanced to the government of the world which they had created, fell by degrees from their original purity, and soon manifested the fatal marks of depravity and corruption.* See *Gnostics*.

BAXTERIANS, are so called from the learned and pious Mr. Richard Baxter, who was born in the year 1615. His design was to reconcile Calvin and Arminius. For this purpose he formed a middle scheme between their systems. He taught that God had elected some, whom he is determined to save, without any foresight of their good works; and that others to whom the gospel is preached have common grace, which if they improve, they shall obtain saving grace, according to the doctrine of Arminius. This denomination own, with Calvin, that the merits of Christ's death are to be applied to believers only; but they also assert that all men are in a state capable of salvation; to support which opinion, this learned author alleges, that it was the nature of all mankind which Christ assum-

ed at his incarnation and the sins of all mankind were the occasion of his suffering; that therefore it is not to the elect only, but to all mankind, that Christ has commanded his ministers to proclaim his gospel, and offer the benefits which he hath procured.†

***BEGHARDS**, [i. e. hard-beggars] feminine **BEGUINES**, so called from their importunity in prayer, and sometimes taken more literally: this was a term applied (like *Methodists*) to not less than 30 petty sects of very different characters in the 12th and 13th centuries.‡

BEHMENISTS, a name given to those mystics who adopted the explication of the mysteries of nature and grace as given by Jacob Behmen.—This writer was born in the year 1575, at Old Siedenburg near Gorlitz, in Upper Lusatia. He was a shoemaker by trade; and is described as having been thoughtful and religious from his youth up, taking peculiar pleasure in frequenting the public worship. At length seriously considering that speech of our Saviour, *My Father which is in heaven will give the holy Spirit to him that asketh him*, he was thereby awakened to desire that promised Comforter; and, continuing in that earnestness, he was at last, to use his own expression, "surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys." After this, about the year 1600, he was again surrounded with a divine light, and replenished with

* Mosheim vol. i. p. 161—3. Lardner's Heretics, p. 76, &c.

† Baxter's Cath. Theol. p. 51, 53. Baxter's End of Controv. p. 154.

‡ Mosheim, vol. iii, p. 232, 288, &c. new ed.

the heavenly knowledge, inso-
much that by his inward light
he saw into the essences, uses,
and properties of things, which
were discovered to him by their
lincaments, figures, and signa-
ture. In the year 1610, he had
a third special illumination,
wherein still farther mysteries
were revealed to him; but it
was not till the year 1612, that
Behmen committed these reve-
lations to writing. His first
treatise is entitled, *Aurora*,
which was seized by the senate
of Gollitz before complet'd.
His next production is called
The Three Principles, by which
he means the dark world, or
hell; the light world, or heaven;
and the external or visible world
which we inhabit. In this work
he more fully illustrates the sub-
jects treated of in the former,
and supplies what is wanting in
that work, shewing, (1.) How all
things came from a working-will
of the holy triune incomprehen-
sible God, through an outward
perceptible working triune pow-
er of fire, light, and spirit, in the
kingdom of heaven.—(2.) How
and what angels and men were in
their creation, that they are in
and from God, his real offspring;
that their life begun in and from
this divine divine fire, which is
the Father of Light, generating
a birth of light in the souls, from
both which proceeds the holy Spi-
rit, or breath of divine love in the
triune creature, as in the triune
Creator.—(3.) How some angels,
and all men, are from God, and
what they are in their fallen
state.—(4.) How the earth, stars,
and elements, were created in

consequence of the fall of angels.
—(5.) Whence there is good
and evil in all this temporal
world; and what is meant by
the curse that dwells in it.—(6.)
Of the kingdom of Christ, how
it is set in opposition to the king-
dom of hell.—(7.) How man,
through faith in Christ, is able
to overcome the kingdom of
hell, and thereby obtain eternal
salvation.—(8.) How and why sin
and misery shall only reign for
a time, until God shall, in a su-
pernatural way make fallen man
rise to the glory of angels.

The next year Behmen pro-
duced his *Three-fold Life of
Man, according to the three prin-
ciples*. In this work he treats
more largely of the state of man
in this world:—That he has
1. That immortal spark of life
which is common to angels and
devils.—2. That divine life which
forms the difference between
both; and 3. The life of this ex-
ternal and visible world. The
first and last are common to all
men; but the second only to a
true christian. *

Behmen wrote several other
treatises, but these are the basis
of all his other writings. His
conceptions are often clothed
under allegorical symbols; and
in his latter writings he has
frequently adopted chemical
phrases which he borrowed from
conversation with learned men.
But as to the matter con-
tained in them he disclaims
having borrowed it either from
men or books. He died in the
year 1624, and his last words
were, "Now I go hence into
paradise!" *

* Behmen's Works, vol. i. p. 6—20. vol. ii. p. 1. Okely's Memoirs
of Behmen. p. 1—8.

Behmen's principles were adopted by the late ingenious and pious Mr. Law, who has clothed them in a more modern dress, and in a less obscure style; for whose sentiments see article *Mystics*.

***BENÉDICTINES**, Monks of the order of St. Benedict, who who were obliged to perform their devotions seven times a day, and subjected to many privations. They claim the honour of converting our ancestors, and of founding the Metropolitan church of Canterbury.

BEREANS, a sect of protestant dissenters from the church of Scotland, who take their title from, and profess to follow the example of the ancient Bereans (Acts xvii, 11.) in building their system of faith and practice upon the scriptures alone, without regard to any human authority whatever.

Mr. Barclay, a Scotch clergyman, was the founder of this denomination. They first assembled as a separate society of christians in the city of Edinburgh, in 1773.

The Bereans agree with the established churches of England and Scotland respecting the Trinity, predestination and election, (though they allege that these doctrines are not consist-

ently taught in either;) but they differ from them in various points—particularly 1. They reject all Natural Religion—they take faith to be a simple credence to God's word—personal assurance* they consider as of the essence of faith, and unbelief as the unpardonable sin. They consider a great part of the old testament history, and the whole Book of Psalms as typical or prophetic of Christ, and do not apply them to the experience of private christians. See *Hutchinsonians*.

In admitting to communion they do not require that account of personal experience, which many other churches do; and in excluding unworthy members for immoral conduct they do not pretend to deliver them over to Satan as the Apostles did.†

BERENGARIANS, a denomination in the eleventh century, followers of Berengarius, who asserted that the bread and wine in the Lord's supper are not really and essentially, but *figuratively*, changed into the body and blood of Christ. But his followers were divided in opinion: all agreed that the elements are not essentially changed, though some allowed them to be changed in effect.‡

* Mr. Barclay says, "By whatever evidence I hold the resurrection of Jesus, by the same precise evidence I must hold it for a truth that I am justified—for God hath equally asserted both." On this M'Lean remarks—"The resurrection is a truth independant of my believing and the subject of direct testimony; but my justification is not declared to be a truth until I believe the former; nor is it directly asserted, but promised on that provision: 'If thou shalt believe, &c. Rom. x, 9.'" See M'Lean's 'Commission of the Apostles.'

† See the works of Barclay, Nicol's Essays, &c.

‡ Dict. of Arts and Sciences, vol. 1. p. 289.

BERYILLIANS, so called from one Beryllus, an Arabian bishop in the third century. He taught that Christ did not exist before Mary; but that a portion of the divine nature was united to him at his birth.*

* **BETHLEHEMITES**, a sect, or rather a religious order distinguished by a red Star on their breast, which they called the Star of Bethlehem. They settled at Cambridge in the 13th century.†

* **BEZPOPOFTSCHINS**, a class of Russian Dissenters, including all those which either have no regular priests, or who refuse to acknowledge those of the established church: they are the *Duhoborts*, *Pomoryans*, *Theodosians*, and ten others, which will be found under their places in the alphabet.‡

BIDDELIANS, the followers of John Biddle, a Socinian, who in the year 1644 erected an independent congregation in London. He taught that Jesus Christ hath no other than a human nature; and yet, like Socinians, made no scruple of calling him God, on account of the divine sovereignty with which he was invested.§ See *Socinians*.

BIRMANS, inhabitants of the Birman country in India. Their Religion originated from the same source as the Hindoo, but differs in some of its tenets. They are worshippers of Boodh, in which form they believe Veesnu appeared in his ninth

incarnation, and forbade the depriving any being of life. They therefore eat no animal food; and believe that, after having undergone a number of transmutations, they shall at last be either received to their Olympus, or sent to a place of punishment.

The Birmanians do not torture their bodies like the Hindoos; but think it meritorious to mortify them by a voluntary abstemiousness and self-denial.††

BOGOMILES, a sect in the twelfth century, which sprung from the Massalians. They derived their name from the divine mercy, which its members are said to have incessantly implored; for the word *bogomiles*, in the Mysian tongue, signifies, *calling for mercy from above*.

Basilus, a monk at Constantinople, was their founder, and the doctrines he taught, it is said, were similar to those of the Manicheans.‡

* **BOHEMIAN BROTHERS**, a Society of Christian Reformers, which sprang up in Bohemia about 1407; in 1535 they united with the Lutherans and afterwards with the Zuinglians.

BONOSIANS, a branch of the Photinians who followed the opinions of Bonosus, bishop of Sardica. See *Photinians*.

BORRELISTS, so named from their leader, Adam Borrel, of Zealand, a learned man, about the time of the Reformation, who is charged with under-

* Mosheim, vol. i. p. 248.

† Buck's Theol. Dict.

‡ Pinkerton's Greek Church, p. 305.

§ Lindsey's View of the Unitarian Doctrine and Worship, p. 259.

†† Symes's Embassy to Ava.

‡ Mosheim. vol. ii. p. 444.

within the Church [i. e. of Rome] its priests, and services. He asserted that all Christian churches had degenerated from the pure apostolic doctrines. His followers lead a very austere life, and employ a great part of their goods in alms and works of piety.*

BOURIGNONISTS, a denomination in the 17th century, which sprang from the famous Antoinette Bourignon de la Ponte, a native of Hollanders, who pretended to be divinely inspired, and set apart to revive the true spirit of Christianity that had been extinguished by theological animosities and debates. The leading principles which run through her productions are as follow :—That man is perfectly free to resist or receive divine grace. That God is ever unchangeable love towards all his creatures, and does not inflict any arbitrary punishment, but that the evils they suffer are the natural consequences of sin. That true religion consists not in any outward forms of worship, nor systems of faith, but in an entire resignation of the will to God.†

This lady was educated in the Roman Catholic religion; but she declaimed equally against the corruptions of the church of Rome and those of the reformed churches: hence she was opposed and persecuted by both Catholics and Protestants. She maintained that there ought to be a toleration of all religions.

Those who are desirous of seeing a particular account of the life and writings of this lady, may consult an abridgment of the 'Light of the World,' published in 1786 by the New Jerusalem church.

***BRAMINS**, (formerly called Brachmans) the Priests of Brachma, the supreme God of the *Hindoo*s, which see.

***BRAZILIANS**, the natives of Brazil were so much terrified by thunder, that it was not only the object of religious reverence, but the most expressive name in their language: for the Deity was called *Toupan*, the Thunderer.

BRETHREN and SISTERS of the *1811 SPIRIT*. They, about the thirteenth century, gained ground imperceptibly in Italy, France, and Germany. They took their denomination from the words of Paul, (Rom. viii. 2-14.) and maintained that the true children of God were invested with the privilege of a full and perfect freedom from the jurisdiction of the law. They were called by the Germans and Flemish, *Beghards* and *Beguites*, names (as above hinted) given to those who made an extraordinary profession of piety and devotion.

The sentiments taught by this denomination were as follow :—That all things flowed by emanation from God, and were finally to return to their divine source*:—That every man, by the

* Broughton, vol. i. p. 170.

† Dufresnoy's Chronological Tables; vol. ii. p. 253. Mosheim, vol. Light of the World, p. 27—430. Mad. Bourignon's Letters.

power of contemplation, might be united to the deity in an ineffable manner; and that they who by long and assiduous meditation, had plunged themselves as it were, into the abyss of the divinity, acquired thereby a most glorious and sublime liberty; and were not only delivered from the violence of sinful lusts, but even from the common instincts of nature.

They treated with contempt every external act of religious worship; looking upon prayer, and the sacraments as the elements of piety, adapted to the capacity of children, and as unnecessary to the perfect man, whom long meditation had raised into the bosom and essence of the Supreme.*

***BRETHREN, UNITED.** See *United Brethren*.

***BRETHREN, WHITE,** the followers of an enthusiastic priest of the Alps, who by extraordinary zeal and pretences to great sanctity, attempted to excite Europe to renew the Crusades, but was burnt as a Heretic.†

***BRETHREN and CLERKS** of the common life, a fraternity of the order of St. Augustine, who are commended for promoting the cause of Religion and Learning, about the time of the Reformation.‡

***BROTHERS, RICHARD,** an enthusiast still living who, about 30 years since published a great number of political conjectures, which he called prophecies; and in 1795 gave him-

self out to be 'the Lamb of God,' in which he was credited by Mr. Halhed, a distinguished Eastern scholar, and a great number of low and weak enthusiasts. his mind seems to have been hurt by some injury (real or supposed) and government, by medical advice, sent him to a private mad house. He is said to have since recovered, and to wonder at his own delusions, and the weakness of his followers §

BROWNISTS, the name given for some time to those who were afterwards known in England and Holland under the denomination of *Independents*. It arose from a Mr. Robert Brown, who about 1590 was a teacher amongst them in England, and at Middleburgh, in Zealand. He was a man of education, zeal, and abilities. *The separation, however, does not appear to have originated in him: for by several publications of those times, it is clear that these sentiments had, before his day, been embraced, and professed in England, and churches gathered on the plan of them. Nor did the sect call themselves Brownists; but considered it rather as a nick-name given them by their adversaries.

This denomination did not differ in point of doctrine from the church of England, or from the other puritans; but they apprehended that, according to scripture, every church ought to be confined within the limits of a single congregation,

* Mosheim, vol. iii. p. 122—124. † Buck's Theol. Dict. ‡ Ibid. § Halhed's Testimony. ¶ Examination of Barrow. Canne's Necessity of Separation, p. 153. Gifford's Plain Declaration, pp. 1, 2. Also Neal's Puritans, p. 428.

and have the compleat power of jurisdiction over its members, to be exercised by the elders within itself, without being subject to the authority of bishops, synods, presbyteries, or any ecclesiastical assembly, composed of the deputies from different churches. *See Independents.*

BUCHANITES, a Sect of Scotch Enthusiasts, which arose about 1783. They believed in a Mrs. Buchan of Glasgow, who gave herself out to be the Woman spoken of in the Apocalypse, and promised to conduct her followers to heaven without dying: but she died soon after, and with her the sect ended.

BUDNEANS, a branch of the Socinians, which appeared in the year 1589, and maintained that Christ was not begotten by any extraordinary act of divine power; but that he was

born like other men in a natural way, and not a proper object of divine worship. *See Socinians.*

BUDSO, a form of idolatrous worship, introduced into Japan, from China and Siam. Its author is supposed to have been Buddha, whom the Indian brahmins conceive to be their god Vishnu, who, they say, made his ninth appearance in the world, under the form of a man, so named. *See Hindoos.*

*BURGHERS, a numerous and respectable class of Seceders, from the church of Scotland, originally connected with the Associate Presbytery, but some difference arising about the lawfulness of the Burgess oath, a separation took place in 1739, and those who refused the oath, were called Antiburghers. *See Seceders.*

* Scotch Theolog. Dict.

† Mosheim, vol. iv. p. 199.

‡ Scotch Theolog. Dict.

C

*CABBALISTS, certain doctors among the Jews, who not content with the written law of Moses, pretend to derive from tradition an acromatic or secret science, called the *Cabbal*: they suppose every letter, point, or accent of the law, to contain some hidden mystery, which was revealed to Moses on mount Sinai, but not written, (whence it is called Oral Law,) but handed down by tradition among these mystic doctors. It is hardly necessary to add, that nothing can be conceived more silly or extravagant than these mys-

teries, which are therefore held in contempt by the more intelligent part of the Jewish Nation.||

CAINIANs, a denomination which sprang up about the year 130, so called on account of their great respect for Cain. They pretended that the virtue which had produced Abel, was of an order inferior to that which had produced Cain, and that this was the reason why Cain had the victory over Abel, and killed him.

The morals of this denomination were said to be very defective. §

CALIXTINS, a branch of the Hussites, in Bohemia and Moravia, in the 15th century. The principal point in which they differed from the church of Rome, was the use of the chalice, (calix) or communicating in both kinds. *Calixtins* was also a name given to those among the Lutherans who followed the opinions of George Calixtus, a celebrated divine in the 17th century, who endeavoured to unite the Romish, Lutheran, and Calvinistic churches in the bonds of charity and mutual benevolence, taking the apostle's creed as his foundation of union.*

CALVINISTS. They derive their name from *John Calvin*, an eminent reformer, who was born at Noyen, in Picardy, in 1509. He first studied the civil law, and was afterwards made professor of divinity at Geneva, in the year 1536. His genius, learning, eloquence, and piety, rendered him respectable even in the eyes of his enemies.†

The name *Calvinists* was first given to those who embraced, not merely the doctrine, but the church-government and discipline established at Geneva, and to distinguish them from the *Lutherans*. But since the meeting of the synod of Dort, the name has been chiefly applied to those who embrace Calvin's leading views of the gospel, to distinguish them from the *Arminians*.

The leading principles taught by Calvin were the same as those of Augustine. Those by

which Calvinists are distinguished from Arminians, are reduced to five articles; and which, from their being the principal points discussed at the synod of Dort, have since been denominated *the five points*. These are predestination, particular redemption, total depravity, effectual calling, and the certain perseverance of the saints.

The following statement is taken principally from the writings of Calvin, and the decisions at Dort, compressed in as few words as possible:—

1. Calvinists maintain that God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the foresight of faith, good works, or any conditions performed by the creature, as the cause of their election: and that the rest of mankind he was pleased to pass by, and leave to the due punishment of their sins, to the praise of his vindictive justice. In proof of this, they allege among many other scripture passages, the following: Eph. i. 4. Rom. ix. xi. 1—6. viii. 29, 30. 2 Thes. ii. 13. Acts xiii. 48.

They do not consider predestination, however, as affecting the agency or accountability of creatures, or as being to them any rule of conduct. On the contrary, they suppose men to act as freely, and to be as much the proper subjects of calls,

* Broughton, vol. i. p. 192. Musheim, vol. iv. p. 450, 451.

† His original name was *Calvus*, which he latinized *Calvinus*. So the original name of *Arminius* is said to have been *Van Hurmin*.

warnings, exhortations, promises, and threatenings, as if no decree respecting them existed.*

With regard to reprobation they say, if the question be, Wherefore did God decree to punish those who are punished? The answer is, On account of their sins.† But if it be, Wherefore did he decree to punish them rather than others? There is no other reason to be assigned, but that so it seemed good in his sight.‡

2. They maintain that though the death of Christ be a most perfect sacrifice, and satisfaction for sin, of infinite value, abundantly sufficient to expiate the sins of the whole world, and though on this ground the gospel is to be preached to all mankind indiscriminately; yet it was the will of God, that Christ by the blood of the cross should efficaciously redeem those only, who were from eternity elected to salvation, and given to him by the Father,§

This is called particular redemption, and in proof of the doctrine, among others, the following scriptures are alleged: John xvii. 2. x. 11, 15.—xi. 52; Titus ii. 14. Eph. v. 25. Rev. i. 9.

3. They maintain that mankind are totally depraved, in consequence of the fall of the first man, who being their public head, his sin involved the corruption of all his posterity; and this corruption extends over the whole soul, and renders it

unable of itself to turn to God, or to do any thing truly good; and exposes it to his just displeasure, both in this world and that which is to come.|| In confirmation of this they refer to the following passages. Rom. v. 12 —19. Psal. li. 5. Gen. vi. 5. Psal. lxx. 2, 3. Rom. iii. Ephes. ii. 1—3.

4. They maintain that all whom God hath predestinated unto life, he is pleased in his appointed time effectually to call by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.

They admit that the Holy Spirit as calling men by the ministry of the gospel, may be resisted; and that where this is the case, “the fault is not in the gospel, nor in Christ offered by the gospel, nor in God calling by the gospel, and also conferring various gifts upon them, but in the called themselves. They contend, however, that where men come at the divine call, and are converted, it is not to be ascribed to themselves, as though by their own free-will they made themselves to differ, but solely to him, whose regenerating influence is certain and efficacious.”§

In support of this doctrine, they allege the following texts: Rom. viii. 30. Ephes. i. 19, 20. ii. 9, 10. 2 Cor. v. 6. Ezek. xxxi. 26.

* Calvin's Inst. book 3, chap. 22, sect. 10: also book 2, ch. 5, sect. 4.

† Ibid. book 3 chap. 24, sect. 13. ‡ Acta Synodi, Sess. 136, p. 250.

|| Inst. book 3, chap. 1, sect. 8. § Acta Synodi.—See also the 8th article of the church of England.

§ Acta Synodi, p. 251, 252. Calvin's Inst. book 3, chap. 24.

3. Lastly: They maintain that those whom God has effectually called, and sanctified by his Spirit, shall never *finally* fall from a state of grace. They admit that true believers may fall partially and awfully; and would fall totally and finally but for the mercy and faithfulness of God, who keepeth the feet of his saints: also, that he who bestoweth the grace of perseverance, bestoweth it by means of reading and hearing the word, meditation, exhortations, threatenings, and promises: but that none of these things imply the possibility of a believer's falling from a state of justification, into Perdition.*

In proof of this they refer to these passages: Jer. xxxii. 40. Mark xvi. 16. John iv. 14. vi. 40. xvi. 3. 1 John iii. ii. 19. Jude 24, 25.

Such were the doctrines of the first Calvinists, though not always expressed with sufficient caution and prudence, and such is substance are those of the present Calvinists. In this, however, as in every other denom-

nation, there are considerable shades of difference.

Some think Calvin, though right in the main, yet carried things too far: these are commonly known by the name of *Moderate Calvinists*. Others think he did not go far enough; and these are known by the name of *High Calvinists*; by many called *Antinomians*.

It is proper to add, that the Calvinistic system includes in it the doctrines of the Trinity, atonement† and justification by faith alone, or by the imputed righteousness of Christ. For a more copious and explicit elucidation of these sentiments, see the articles *Hopkinsianism*, *Fredericianism* and *Necessarianism*.

CAMERONIANS, a party in Scotland, who took their denomination from Richard Cameron, a famous field preacher, who refused to accept the indulgence to tender consciences granted by Charles II. as such an acceptance seemed an acknowledgment of the king's supremacy, and that he had before a right to silence them.

* Calvin's Inst. book 2, chap. 5, sect. 3, 4. Acta Synodi, p. 63—268.

† This is observed by Mr. Evans, in his Sketch of denominations, &c. who states the Calvinistic doctrine of atonement to be, that Christ, by his death, made satisfaction to divine justice for the elect, appeasing the anger of a divine being, and effecting on his part, a reconciliation. This doctrine, however, (he says) is reprobated by some of the divines; and he instances in the writings of Dr. Mager (on the atonement) and Mr. Fuller; the latter of whom observes, "If we say a way was opened by the death of Christ, for the free and consistent exercise of mercy in all the methods which sovereign wisdom may fit to adopt, perhaps we shall include every material idea which the scripture give us of that important event." See Fuller on Deism, &c. p. 260.

In a former edition, Mr. E. animadverted on an expression of Dr. Watts, who speaks of the blood of Jesus as calming the flaming face of the Father, but which seems justifiable, from Num. xxi. 17 where Pharaoh is said to have turned away God's wrath—by an atonement offered to his justice.

Cameron made a separation from his Presbyterian brethren, in 1666, and afterwards headed a rebellion in which he was killed. His party were never entirely reduced till the revolution, when they voluntarily submitted to King William.*

CAMERONIANS, (or *Caméronistes*) is also the denomination of a party of moderate Calvinists in France, who asserted that God does not move the will physically, but only morally, in virtue of its dependence on the judgment of the mind. They derived this name from John Caméron, a famous professor, first at Glasgow, where he was born in 1580, and afterwards at Bordeaux and Saumur; at which last place he promulgated his doctrine of grace and free will, which was followed by Amyant, Cappel, Rochart, Daille, and other learned reformed ministers, who judged Calvin's doctrines on these points too harsh.†

CANISSARS. See French Prophets.

CAPUTIATI, a sect of Enthusiasts in the 12th century, so called from wearing a singular kind of cap with a leaden image of the Virgin Mary. They declared publicly that their purpose was to level all distinctions, among mankind, and to restore their natural equality‡

CARLOSTADIANS, followers of Carolstadt, a colleague of Luther. He denied the real presence in the eucharist, and declaimed against human learning.§

CARPOCRATIANS, a denomination which arose towards the middle of the 2d century; so called from Carpoocrates, whose philosophical tenets agreed in general with those of the Egyptian Gnostics; but is charged with licentious principles and conduct.¶ See Gnostics.

CATAPHRYGIANS. See Montanists.

***CATECHUMENS**, the lowest order of Christians in the primitive church, being such as were under Catechetical Instruction previous to Baptism &

CATHARITES, a branch of the Paulicians in the 12th century, of very austere manners. See *Paulicians*.

***CATHOLICS**. See ROMAN CATHOLICS.

***CEFTES** (or *CELTES*) one of the Primitive Nations by which most parts of Europe were peopled. The Druids were their priests and judges. Their Religion was pure Paganism without Images, but they worshipped in consecrated Groves.¶ See *Druids* and *Pagans*.

CERDONIANS, followers of Cerdo, a branch of the Gnostics in the 2nd century, which were also called *Marcionites*.†

CERINTHIANS, a denomination which arose in the first century; so called from Cerinthus, who taught that the creator of the world, whom he considered as the sovereign of the Jews, was a being endowed with the greatest virtues, and derived his birth from the supreme God—this this being fell

* Scotch Theol. Dict. † Encyclopædia, vol. iv. p. 61.
‡ Meinhart, vol. xl. p. 426, 427. § Ib. vol. iv. p. 28, 30.
¶ Ibid. vol. i. p. 104, 105. ‡ Ency. Perth.

by degrees from his primitive dignity—that the supreme God, in consequence, determined to destroy his empire, and sent for this purpose one of the glorious *angels*, whose name was Christ—that Christ chose for his habitation the person of Jesus, the son of Joseph and Mary; and descending in the form of a dove, entered into him while he was receiving the baptism of John—that Jesus, after his union with Christ, opposed himself to the god of the Jews, and was by his instigation seized and crucified—that when Jesus was taken captive, Christ ascended up on high, so that the man Jesus alone was subjected to the pains of an ignominious death.

Cerintus required of his followers that they should worship the supreme God in conjunction with the Son, that they should abandon the God of the Jews, whom he looked upon as the creator of the world; that they should retain a part of the law given by Moses, but employ their principal attention and care to regulate their lives by the precepts of Christ. To encourage them to this, he promised them the resurrection of this mortal body, after which was to commence a scene of the most exquisite delights, during Christ's earthly reign of a thousand years, which was to be succeeded by a happy and never-ending life in the celestial world.* See *Gnostics*.

CHAZINZARIANS, that is, worshippers of the cross; a superstitious sect, which arose in the 7th century in Armenia.†

CHILIASTS. See *Millenarians*.

CHINESE. The Religion of this great and ancient Nation was certainly Patriarchal, and supposed to be derived from Juktan, the brother of Peleg. (Gen. x, 29, 30.) This has degenerated to Paganism, which among their *Literati* may be reduced to a sort of Philosophical Atheism, but among the vulgar is as gross Idolatry as that of other heathen Nations. The grand *Lamae*, or Pope of the Chinese and Tartars, who resides at Thibet in Tartary, is their visible Deity, and treated with more distinction than "our Lord God the Pope" himself, in the Zenith of his Power and Glory, and attended by 20,000 priests or *lamas*. In addition to this general system of Religion, which is founded on their sacred Books, said to have descended from the skies, there are three grand Sects of which we shall give a brief account, and those three are again subdivided into as many as Christianity itself.

1. The sect of *Tao-se*, or the followers of *Laohiunt*, who lived as they pretend 500 years before Christ, and taught that God was corporeal. They pay divine honours to this philosopher, and give the same worship, not only to many emperors who have been ranked with the gods, but also to certain spirits, under the name of *sants*, who preside over all the elements. Their morality consists in calming the passions, and disengaging themselves from every thing which tends to disquiet the soul, to

* *Modeste*, vol. 2. p. 117. 118.

† *History of Religion*, vol. iv.

live free from care, to forget the past, and not be apprehensive for the future. There are also magicians, pretending to that art, and some, that they derive from their founder the secret of making an elixir which confers immortality.

2. The most predominant sect is that of *Foe*, who (according to their chronology) flourished 1000 years before our Saviour, and who became a god at the age of 30 years. This religion was transmitted from India to China 65 years after the birth of Christ. A large number of temples, or pagodas are reared to this deity, some of which are highly magnificent, and a number of houses, or priests, consecrated to his service. He is represented shining in light, with his hands hidden under his robes, to shew that he does all things invisibly. The doctors of this sect teach a double doctrine, the one external, the other internal. According to the former they say, all the good are recompensed, and the wicked punished, in places destined for each. They enjoin all works of mercy and charity; and forbid cheating, impurity, wine, lying, and murder; and even the taking of life from any creature whatever. For they believe that the souls of their ancestors transmigrate into irrational creatures; either into such as they liked best, or resembled most, in their behaviour; for which reason they never kill any such animals.*

They build temples for *Foe*, and monasteries for his priests,

providing for their maintenance, as the most effectual means to partake of their prayers. These priests pretend to know into what bodies the dead are transmigrated; and seldom fail of representing their case to the surviving friends as miserable or uncomfortable, that they may extort money from them to procure the deceased a passage into a better state, or pray them out of purgatory, which forms a part of their system.†

The interior doctrine of this sect, which is kept secret from the common people, teaches a philosophical atheism, which admits neither rewards nor punishments after death; and believes not in a providence, or the immortality of the soul; acknowledges no other God than the void, or nothing; and which makes the supreme happiness of mankind to consist in a total inaction, an entire insensibility, and a perfect quietude.‡

3. A sect which acknowledges for its master the philosopher *Confucius* (or *Kung-fat-ty*) who lived about 600 years before our Saviour. This religion, which is professed by the literati, and persons of rank in China and Tonquin, consists in a deep inward veneration for the God, or King of Heaven, and in the practice of every moral virtue. They have neither temples nor priests, nor any settled form of external worship: every one adores the supreme Being in the way he likes best.§

¶ Confucius, like Socrates, did not dive into abstruse notions,

* Osbeck's Voyage to China, vol. i. p. 280. + Modern Universal History, vol. viii. p. 118, 114. ‡ History of Dou Ignatius, vol. ii. p. 109. § Kaimo, vol. iv. p. 230.

but confined himself to speak with the deepest regard of the great Author of all beings, whom he represents as the most pure and perfect essence and fountain of all things; to inspire men with greater fear, veneration, gratitude, and love of him, to assert his divine providence over all his creatures, and to represent him as a being of such intimate knowledge, that even our most secret thoughts are not hidden from him, and of such boundless goodness and justice, that he can let no virtue go unrewarded, or vice unpunished.

Mr. Maurice, the author of *Indian Antiquities*, asserts that Confucius strictly forbade all images of the Deity, and the deification of dead men, and that in his dying moments he encouraged his disciples, by predicting that in the next the *Holy One* would appear.

The Chinese honour their dead ancestors, burn perfumes before their images, bow before their pictures, and invoke them as capable of bestowing all temporal blessings.

CHRISTIANS, the followers of Jesus Christ, Acts xi, 26, whose History, as recorded in the New Testament, forms the basis of the Christian System. As this book is happily accessible to all our readers it is unnecessary to enter into particulars, and as nominal Christians are divided into many sects and parties, of which this work presents a copious detail, it would be presumptuous in us to decide between them. If it be enquired, How is it that Chris-

tians who all profess to derive their religion from the same source, and to follow the same infallible guide, become so divided in their opinions?—we answer by referring back to the "Essay on Truth" at the head of this Dictionary, which we can safely recommend as a clue to the enquiry.

CHRISTIANS OF ST. JOHN, so called because they pretend to have received their faith and traditions from John the Baptist. They always inhabit near a river, in which they baptize, for they never baptize but in rivers, and only on Lord's days. Before they go to the river they carry the infant to church, where there is a bishop, who reads certain prayers over the head of the child; thence they carry the child to the river, with a train of men and women, who, together with the bishop, go up to the knees in water. Then the bishop reads again certain prayers out of a book, which done, he sprinkles the infant three times, saying, *In the name of the Lord, first and last of the world and paradise, the high Creator of all things.* After this the bishop reads again in his book, while the godfather plunges the child all over in the water; after which they all go to the parent's house to feast. They have no knowledge of the doctrine of the Trinity; only they say that Christ is the Spirit and Word of the eternal Father. They confess that he became man to free us from the punishment of sin: but when the Jews came to take

him, he eluded their cruelty with a shadow.

They have no canonical books, but a number full of charms and absurd traditions. Their chief festivals are three: one in memory of the creation, another on the feast of St. John; and the third, which lasts five days, in June, during which time they are all re-baptized.*

CHRISTIANS OF ST. THOMAS, a denomination in the peninsula of India, so called because they have a peculiar veneration for that apostle who preached the gospel and suffered martyrdom, as is said, in that peninsula.—See *Syrian Church*s.

***CHURCH OF ENGLAND.**
See *English Church*.

CIRCE MCELJIANS, (in latin *Comcelliones*) a branch of the Donatists. They abounded chiefly in Africa. They had no fixed abode; but rambled about begging, or rather exacting a maintenance from the country people.†

COCCEIANS, a denomination of the 17th century; so called from John Cocceius, professor of divinity in the university of Leyden. He represented the whole history of the old testament as a mirror, which held forth an accurate view of the transactions and events that were to happen in the church under the dispensation of the new testament, and unto the end of the world. He maintained that, by far the greatest part of the ancient prophecies

foretold Christ's ministry and mediation, and the rise, progress, and revolutions of the church; not only under the figure of persons and transactions, but in a literal and direct manner: and that Christ was the substance of the Old Testament as well as of the new.

Cocceius also taught, that the covenant made between God and the Jews was of the same nature as the new covenant by Jesus Christ: that the law was promulgated by Moses, not merely as a rule of obedience, but also as a representation of the covenant of grace: that when the Jews had provoked the Deity by their various transgressions, (particularly by the worship of the golden calf,) the severe yoke of the ceremonial law was added as a punishment: that this yoke, which was painful in itself, became doubly so on account of its typical signification; since it admonished the Israelites from day to day of the imperfection of their state, filled them with anxiety, and was a perpetual proof that they had merited the righteous judgment of God, and could not expect before the coming of the Messiah, the entire remission of their iniquities: that indeed good men, under the Mosaic dispensation, were after death made partakers of glory; but that, nevertheless, during the whole course of their lives they were far removed from that assurance of salvation, which rejoices the believer under the dispensation of the gos-

* Tavernier's Travels, pp. 90—93.

† Broughton, vol. i. p. 349.

pel; and that their anxiety flowed from this consideration, that their sins, though they remain unpunished, were not yet pardoned; because Christ had not as yet offered himself up to make an atonement for them.* See *Hutchinsonians*.

COLARBARSIANS. See *Marcoanans*.

COLLEGIATES, a name given to a society of Mennonites in Holland, because they called their religious assemblies *colleges*. They are also called *Rijnsbergers*.† See *Mennonites*.

COLUTHIANS, followers of Coluthus, a Priest of Alexandria who is said to have taught that God was not the author of the evils and afflictions of this life.

COLLYRIDIANs, an Arabian sect in the fourth century, who idolized the Virgin Mary as a goddess, offering to her little cakes.‡

CONGREGATIONALISTS, a denomination of protestants, who maintain that each particular church has authority from Christ for exercising government, and enjoying all the ordinances of worship within itself.

The platform of church discipline which was drawn up in 1648, and agreed upon by the elders and messengers of the churches, assembled in the synod at Cambridge, in New England, defines a congregational church to be, by the institution of Christ, a part of the militant visible church, consisting of a company of saints by

calling, united in one body by a holy covenant, for the public worship of God, and the mutual edification of one another in the fellowship of the Lord Jesus.

According to this platform, such as are admitted members of churches ought to be first examined: for the emperor of Ethiopia, before his admission, was examined by Philip whether he did believe in Jesus Christ with all his heart.

The qualifications necessary to be found in all church members, are repentance from sin, and faith in Jesus Christ. This denomination differed originally from the *Independents* in this respect; that they invited councils, which are advisory only; but the *Independents* formerly decided all difficulties within themselves. They are now, however, considered as one denomination.¶ See *Independents*.

CONONITES, the followers of Conon, Bishop of Tarsus, in the sixth century; who taught that the body never lost its essential form; that its matter alone was subject to corruption and decay, and was to be restored when this matter shall put on immortality.⁵

CONSUBSTANTIALISTS, who believed the doctrine of Consubstantiation, namely, that the real body of Christ is present with the bread and wine, instead of their being converted into it by Transubstantiation. The term Consubstantial (*homoousios*) was also used in the Arian controversy to distinguish the

* Mosheim, vol. iv. pp. 545-548. † Ibid. vol. v. p. 55. Collier's Historical Dictionary. ‡ Broughton, vol. i. p. 261. § History of Religion, vol. iv. ¶ Platform of Church Discipline, 1648. Neal's New England, vol. ii. p. 214. ⁵ Mosheim, vol. i. p. 473.

Athanasians. See *Lutherans*, and *Arians*.

COPTS, a numerous Denomination of Christians in Egypt, Syria, Nubia, and the adjacent Countries. They are subject to the Patriarch of Alexandria, who is said to have no less than 140 Bishops in those Parts subject to him, besides the Bishop of the Abyssinians, who is nominated and consecrated by him. The Patriarch makes a short Discourse to the Priests once a year, and the latter read Legends from the Pulpit on great Festivals, but never preach. Their church service is performed in Arabic, and modern Coptic. They follow the Doctrine of the Jacobites with regard to the Nature of Christ and *Bayism* by fire; and the Ceremonies which they observe are much the same with those of the Greek Church.* See *Jacobites* and *Greek Church*.

CORNARISTS, the disciples of Theodora Cornbert, who maintained that every religious communion needed reformation; but that no person had a right to engage in accomplishing it, without a mission supported by miracles.†

CORRUPTICOLÆ, a sect of the sixth century, who maintained that the body of Christ was corruptible, like that of other men.†

* **CRISPITES**, the followers of Dr. Crisp, whose name has been already mentioned under the article *Antinomian*, where

it appears that the Doctor did not refuse obedience to the divine law, either in theory or practice; but was "fond of expressions which alarm, and paradoxes which astonish;" and many phrases which he used, with no bad intention, were perverted by corrupt minds to serve the cause of Antinomianism and licentiousness. His sermons produced a seven years theological warfare. Dr. Daniel Williams being his principal antagonist, who was charged with the opposite extreme of sentiment. See *Antinomianism*. Dr. Gill in 1741 republished Crisp's works with notes, in which he justified some of his peculiar expressions and apologized for others. It is generally considered, however, that Dr. Crisp was not "accurate" in his views of the substitution of Christ in the place of the redeemed, but carried the doctrine of commutation to an extreme that represented the Saviour as himself a sinner through his union with the elect.‡

* **CRUSADERS**, a multitude gathered from all the Countries of Christendom who undertook a *Crusade* (*Crusade*) or Holy War under the banners of the Cross, to recover Palestine from the Turks. To this wild scheme they were first excited by Peter the Hermit, who under the auspices of Pope Martin II. gathered nearly a million of persons, Albigenses and Catharists, with in 1096 first invaded

* Father Simons's *Religion of the Eastern Nations*, p. 140.
† Encyclop. vol. v. p. 437. ‡ Dict. of Arts and Sciences, vol. I. p. 492.
|| Buck's Theol. Dict. Bogus and Heretic's Hist. of Dissents, vol. n. 399, &c.

the holy land with a partial success. This encouraged them to 7 other successive expeditions, of which the last was in 1270, and left the object unaccomplished. It has been calculated that two millions of persons perished in these several expeditions, and left a warning to posterity against engaging in such wild and wicked projects under the influence of religious frenzy.*

* CYNICS, a sect of snarling.

* Ency. Brit.

+ Stanley's Hist. of Philosophy

D

* **DALEITHS**, the followers of David Dale, a very industrious manufacturer, a most benevolent christian, and the humble pastor of an independent congregation at Glasgow. At first he formed a connection with the *Glasites*, in many of whose opinions he concurred, but was disgusted by their narrow and worldly spirit: he therefore separated from them, chiefly on the ground of preferring practical to speculative religion, and christian charity to severity of church discipline. As he grew rich by industry he devoted all his property to doing good, and ranks high among the Philanthropists of his age.*

DAMIANISTS, disciples of Damian, bishop of Alexandria in the 6th century. Their opinions were similar to those of the *Angelites*.

DANCERS, a sect which arose at Aix-la-Chapelle in

Philosophers who were proud of shewing their contempt, not only for riches and state, but for the arts and sciences, and all the comforts of civilized life. This sect was founded by Antisthenes of Athens, but carried to its highest glory by Diogenes, who wandered like a beggar in a ragged cloak, and carried with him a tub which served him for his lodging.†

1373, whence they spread through Liege, Hainault, and other parts of Flanders. It was customary for persons of both sexes, publicly, as well as in private, to begin dancing of a sudden; and, holding each others hands, to continue their motions with extraordinary violence, till they dropt breathless together. They affirmed, that during these intervals of agitation, they were favored with wonderful visions. Like the Flagellants, they wandered about from place to place; had recourse to begging for their sustenance; and treated with the utmost contempt both the priesthood and the church.†

The clergy supposed them to be possessed and applied exorcism, as they say, with complete success. M. Bonnet, however, gives the honor of these holy dances to the Catholic church, and F. Menestrier says the choir originally received its

* Scotch Theolog. Dict.

+ Mosheim, vol. iii. pp. 206.

name from being the part of the church where the priests used to dance together; and the custom of religious dancers was continued by the *Brandons* in France as low down as the beginning of the 18th century.*

DAVIDISTS, or *David Georgians*, the followers of David George, of Delft, in the 10th century, who acquired great reputation by his prudent conversation. He deplored the decline of vital and practical religion, and endeavoured to restore it among his followers; but rejected as man and useless, the external services of the church. Many extravagancies are charged on him, which perhaps were founded on the unguarded expressions of his illiterate zeal. He was condemned for a heretic after his death, and his body burned, but he left disciples, which appear to be men of good report.†

DEISTS, a class of men whose distinguishing character is, not to profess any particular form or system of religion; but merely acknowledge the existence of a God, and profess to follow the law and light of nature, rejecting all divine Revelation, and consequently Christianity. The denomination was first assumed early in the 16th century, by some persons who wished to clear themselves from the charge of Atheism. P. Viret, in 1563, speaks of Deists as a new name, applied to those who professed to believe in God, but rejected Jesus Christ.

Lord Ed. Herbert, Baron of Chelbury, who flourished in the 17th century, has been regarded as the most eminent of the deist writers, and appears to be one of the first who formed deism into a system; and asserted the sufficiency, universality and absolute perfection of natural religion, with a view to discard all extraordinary revelation as useless and needless. He reduced this universal religion to five articles, which he frequently mentions in his works. 1. That there is one supreme God. 2. That he is to be worshipped. 3. That piety and virtue are the principal parts of his worship. 4. That if we repent of our sins God will pardon us. 5. That there are rewards for good men, and punishments for bad men, in a future state.‡

The Deists are classed by some of their own writers into two sorts, mortal and immortal deists. The latter acknowledge a future state, the former deny it, or at least represent it as a very uncertain thing.

Dr. S. Clarke, taking the denomination in the most extensive signification, distinguishes deists into four sorts. 1. Such as believe the existence of an infinite, eternal Being, who made the world, though they suppose he does not concern himself in its government. 2. Those who believe not only the being, but also the providence of God, with respect to the natural world; but who, not allowing

* Burney's Hist. of Music, vol. ii. p. 27.

† Mosheim, vol. iv. p.

164. Crosby Eng. Rep. vol. I. p. 64. ‡ Leland's View of Deist Writers, vol. i. pp. 2, 3.

any difference between moral good and evil, deny that God takes any notice of the moral conduct of mankind? Such is believe in the natural attributes of God and his all governing providence, and have some notion of his moral perfections yet deny the immortality of the soul, believing that men perish entirely at death, without any future reprobation? 4 Such as admit the existence of God together with his providence, as also all the obligations of natural religion, but so far only as these things are discoverable by the light of nature alone without any divine revelation.

Some of the Deists have attempted to overthrow the Christian dispensation, by representing the absolute perfection of natural religion. Others, as Mount, Collins and Morgan, have endeavoured to gain the same purpose, by attacking particular parts of the Christian scheme, by explaining away the literal sense and meaning of certain passages, or by placing one portion of the sacred canon in opposition to the other. A third class, wherein we meet with the names of Shaftsbury and Houghbroke, advancing further in their progress, expunge from their creed the doctrine of future existence, and deny or controvert all the moral perfections of the Deity.

The Deists of the present day are distinguished by their zealous efforts to diffuse the prin-

ciples of "infidelity among the common people. Hume, Bellinghame, and Gibbon, addressed themselves solely to the more polished classes of the community and would have thought their refined speculations debased by an attempt to enlist disciples among the populace. But of late the writings of Paine, and others, have diffused infidelity among the lower orders of society and deism has even led to atheism, or a disbelief of all superior powers."

INFIDELITY, a denomination of christians who teach that the final punishment threatened in the gospel to the wicked and impenitent, consists not in eternal misery, but in a total extinction of being, and that the sentence of annihilation shall be executed with more or less torment, in proportion to the greater or less guilt of the criminal.

The name assumed by this denomination, taken for granted that the scripture word destruction means annihilation. In strict propriety of speech they should therefore be called Annihilationists. This doctrine is largely maintained in the sermons of Mr. S. Bourn, of Birmingham; by Mr. J. N. Scott, Mr. J. Taylor, of Norwich, and many others.

In defence of the system, Mr. Bourn argues as follows. There are many passages of scripture, in which the ultimate punishment to which wicked men

* Leland's View of Doctrinal Writers, vol. 1 pp. 8 & 9. Broughton's Hist. Lib. vol. 1. p. 318. Voltaire's Universal Hist. vol. 11, p. 259. Chalmers's Inquiry, p. 57. Hall's Sermon on Modern Infidelity. Dwight's Centennial Sermon preached Jan. 7, 1801.

shall be adjudged, is defined in the most precise terms, to be an everlasting destruction from the power of God, which is equally able to destroy as to preserve. So when our Saviour is fortifying the minds of his disciples against the wrath of men, he expresses himself thus: '*Fear not them that kill the body,*' but '*him who is able to destroy both soul and body in hell.*' And when he says, '*These shall go away into everlasting punishment, but the righteous into life eternal,*' Mr. B. understands, by that eternal punishment, which is opposed to eternal life, not a state of perpetual misery, but total and everlasting destruction from the presence of the Lord, which is 'the second death,' from which there is no resurrection.* To this scheme Dr. Jom. Edwards opposes many objections, as 1. That the punishment of annihilation admits of no degrees. 2. That this destruction is not described as the end, but the beginning of misery. 3. That annihilation is not an annihilation, but a suspension only of divine power. 4. That the punishment of the wicked is to be the same as that of the fallen angels, Matt. xxv. 41. 5. That the state of final punishment is attended with weeping and gnashing of teeth, Matt. xxiv. 51. 6. As the happiness of the just does not consist in eternal being, but well-being, so the punishment of the wicked requires the idea of eternal suffering to support the contrast.†

One thing is certain and indisputable, that the strong language of scripture was designed to deter men from sin; and that whoever indulges in it, from the presumption of being annihilated (or even restored) after ages of extreme torture, must have lost both sense and feeling, and be that awful character which the scriptures emphatically denounce as a fool.

*DIACONOTISCHINS, the followers of Alexander, a Dracop (whence their name) of the church of Aetka, from which he separated in 1706, from some dispute relative to the chrism and the sign of the cross; and this sect has since separated into 3 or 4 minor ones all equally zealous dissenters. See Ras-kolniks.†

DIGGERS, some good people probably, in the 15th century; who being persecuted, were obliged to hold their assemblies in caverns and caves dug in the earth. They are said to have despised the church and its ministers, but we should remember it was the church of Rome.

DIMORITIS, See Apollinarians.

*DISSENTERS, all who dissent from the established Religion, of which the principal denominations are Presbyterians, Independents, and Baptists; to which may be added Quakers, Methodists, and many others. See Nonconformists.

*DISSIDENTS, a term applied to the Reformed Churches in Poland. By the pacta con-

* Baur's Sermon, vol. i. p. 578. 395. Edwards's Exposition of all men examined, chap. v. † Halkerston's Greek Church, p. 304.

‡ Broughton, vol. i. p. 328.

venta they claim a free toleration of their religion, but this has been often interrupted.*

DOCTÆ, a sect in the first and second centuries, who held that Jesus Christ was born, lived in the world, died, and rose again, not in reality, but in appearance only. † See *Gnostics*.

***DOMINICANS**, an order of preaching friars (sometimes called *Jacobins*) founded by Dominic de Guzman, a Spaniard, early in the 12th century. They were afterwards called Black-friars, from their habit, and are rendered infamous in history, by pretended apparitions and miracles in opposition to the Franciscans. As the tool of their impositions, they employed a weak brother named Jetzer, whom they afterwards attempted to poison; but he discovered the whole plot, and brought great disgrace upon the order. ‡ See *Franciscans*.

DONATISTS, a denomination which arose by a schism in the fourth century. They derived their name from Donatus, a learned bishop of Numidia. They maintained that their community was alone to be considered as the true church, and avoided all communication with others, as degenerated and impure. They re-baptized those who came over to their party from other churches, and, if ministers, re-ordained them. They were much persecuted by the orthodox, though they agreed with

them in point of faith, and are not charged with immorality. They remained till the 6th century. §

DORRELLITES, the followers of *Dorrel*, a blasphemous sectary who appeared at Leyden in Massachusetts in 1797, and pretended to be a Prophet sent to supersede the dispensation of Jesus Christ, and claimed divine worship in his stead. His reveries were taken down from his own mouth, as the principles of his sect, but they are so wild and profane that it is to be charitably hoped he was a maniac, of the same class as *Brothers*. ¶

***DOSITHEANS**. The author of this sect was a magician of Samaria, who pretended to be the Messiah, and is considered, though improperly, as the first Heresiarch. He had 30 disciples answering the days of the month, and among them a woman whom he called the *moon*. They practised circumcision, and rigid fastings, and in whatever attitude the sabbath found them, they continued through the whole. At last, to make it believed he was taken to heaven, he retired into a secret cavern, and starved himself to death: some remains of this sect were found in Egypt in the 6th century. §

DRABICIUS, (NIC.) a pretended prophet in Hungary about 1630. He attempted to found a sect, but failed through

* Back's Theol. Dict. † Broughton, vol. i. p. 339. ‡ Scotch Theol. Dict. § Mosheim, vol. i. p. 333. ¶ See the former Ed. of this Work, p. 162. which article was copied from the Massachusetts Spy for 1798. § Mosh. vol. i. 139, 40. Baumage's Hist. of the Jews, Book ii. chap. 13.

the timidity of his co-adjutor Comenius: and it is doubtful whether he was burned, or saved his life by a flight to Turkey.*

***DRUIDS**, the priests or ministers of Religion among the Gauls. They were chosen out of the best families, and divided into different classes--bards, which were both poets and musicians--priests and diviners--and moral philosophers, who were instructors of youth and sometimes judges. They wore long white robes and chaplets, carried wands, with a mystic symbol round their necks, called the druid's egg. They admitted no images in their religious worship, which was performed in groves of oak; but they paid peculiar honours to the *Mistletoe*.

Mr. Bryant maintains that the Sun was the grand object of their worship, and that Stonehenge exhibits the remains of one of their vast temples, consisting of masonry stones in a circular form in the open air, sometimes poised on each other in the manner of rocking stones.†

***DUBOBIOTSI**, (wrestlers with the Spirit) a sect of Russian Dissenters similar to the Quakers, as they reject all religious pictures and ceremonies, even baptism and the Lord's Supper; and profess themselves altogether separatists from the world. On this account they have been reviled as the worst of characters, and have been persecuted to imprisonment and banishment; but have been lately recalled by the

present Emperor, Alexander I. and allowed to settle in the government of Tauria. They have no priests, but exhort one another, not excluding the females, and lead most exemplary lives, both as citizens and christians;.

DULGINISTS, the followers of Dulcinus of Lombardy, in the 14th century, a bold fanatic who after predicting the downfall of the Pope took arms to fulfil his own prophecy, and perished miserably in the attempt. He joined the Apostolics and became a leader in their sect before he founded one of his own.

DUNKERS, a denomination which took its rise in the year 1724. It was founded by Conrad Pessel, a German, who, weary of the world, retired to an agreeable solitude within fifty miles of Philadelphia, for the more free exercise of religious contemplation. Curiosity attracted followers, and his simple and engaging manners made them proselytes. They soon settled a little colony called Ephrata, in allusion to the Hebrews, who used to sing psalms on the border of the river Euphrates. They are said to derive their name from baptizing by immersion, which they perform thrice. And as they presented themselves to the ordinance in a peculiar manner, bowing forward, (perhaps kneeling in the water, as an act of worship,) they were in ridicule called *Tumblers*. This is the more probable, as it appears their Baptism was accompanied with the *laying on of hands*

* Scotch Theol. Dict. Church, p. 305, &c.

† Ency Brit. § Mosheim, vol. iii. p. 91.

‡ Pinkerton's Greek

and prayer while in the water.

Their habit seems peculiar to themselves, consisting of a long tunic, or coat, reaching down to their heels, with a sash, or girdle, round the waist, and a cap, or hood, hanging from the shoulders like the dress of the Dominican friars. The men do not shave the head or beard. The men and women have separate habitations and distinct governments. For these purposes they have erected two large wooden buildings, one of which is occupied by the brethren the other by the sisters of the society, and in each of them there is a banqueting room, and an apartment for public worship: for the brethren and sisters do not meet together even at their devotions. They live chiefly upon roots and other vegetables; the rules of their society not allowing them flesh, except on particular occasions, when they hold what they call a love-feast; at which time the brethren and sisters dine together in a large apartment, and eat mutton, but no other meat. In each of their little cells they have a bench fixed, to serve the purpose of a bed, and a small block of wood for a pillow. The Dunkers allow of no intercourse between the brethren and sisters, not even by marriage.

The principal tenet of the Dunkers appears to be this. That future happiness is only to be attained by penance and outward mortifications in this life; and that as Jesus Christ by his meritorious sufferings became the Redeemer of mankind

in general, so each individual of the human race, by a life of abstinence and restraint, should work out his own salvation. They are charged with holding the doctrine of supererogation: they deny the eternity of future punishments, and believe that the souls of the just are employed to preach the gospel to those who have had no revelation in this life. They suppose the Jewish sabbath, sabbatical year, and year of jubilee, are typical of certain periods after the general judgment, in which the souls of those who are so far humbled as to acknowledge God and Christ, are received to felicity, while those who continue obstinate are reserved in torments until the grand period typified by the jubilee arrives, in which all shall be made eventually happy. They also deny the imputation of Adam's sin to his posterity. So that they are general Baptists and Universalists. But they disclaim violence even in cases of self-defence, and suffer themselves to be defrauded or wronged rather than go to law; on which accounts they have been called the *harmless Dunkers*.

• Their church government and discipline are the same with the English Baptists, except that every brother is allowed to speak in the congregation; and their best speaker is usually ordained to be their minister. They have deacons and deaconesses from among their ancient widows and exhorters, who are all licensed to use their gifts stately.*

* Campion's Lett. p. 70—72. Review of North America, vol. i. p. 225. Adam's 'Religious world displayed,' and Winchester's Dialogues.

***DURSIANS** or *Duruzians*, a fierce people inhabiting the wilds of mount Libanus, and in the 11th century engaged in the holy War. There is evidence that they embraced the general

profession of Christianity; but their peculiar tenets were kept so secret that they cannot now be ascertained with certainty: it is probable however that they were Manicheans.*

* Moshelm, vol. iv. p. 270.

E

EBIONITES, a denomination in the first and second centuries; so called from their leader Ebion, or from their poverty, which *Ebion* signifies in Hebrew. They believed the divine mission of Christ, and, it is said, his participation of a divine nature; yet they regarded him as a man, born of Joseph and Mary according to the ordinary course of nature. They asserted, that the ceremonial law instituted by Moses, was not only obligatory upon the Jews, but also upon all others, and that the observance of it was essential to salvation. They observed both the Jewish sabbath and the Lord's day; and in celebrating the eucharist made use of unleavened bread. They abstained from the flesh of animals, and even from milk. They rejected the old testament, and in the new testament received only the gospel of St. Matthew, and a book which they styled, "The Gospel according to the Hebrews." Dr. Priestley claims them as Unitarian Brethren.

Some ancient writers distinguish¹ kinds of Ebionites, have been E.

the one usually called Nazarenes, and only Judaizing christians, who mingled the institutions of Moses with those of Christ: (See *Nazarenes*) and the other Unitarians, who denied the divinity of Jesus, and rejected great part of the Scriptures.*

***ECCLECTICS**, a sect of Ancient Philosophers who professed to select whatever was good and true from all the other Philosophical sects. The Eclectic philosophy was in a flourishing state at Alexandria when our Saviour was upon earth. Its founders formed the design of selecting from the doctrines of all former philosophers such opinions as seemed to approach nearest the truth, and of combining them into one system. They held Plato in the highest esteem; but they did not scruple to join with his doctrines whatever they thought conformable to reason in the tenets of other philosophers. Potamon, a Platonist, appears to have been the projector of this plan. The Eclectic system was brought to perfection by Ammonius Saccas, who blended Christianity with his philosophy,

* Scotch The. vol. i. pp. 173, 174. Hearne's Ductor Historicus, Church, p. 305, Priestley's Enquiry, &c.

and founded the sect of the *Ammonians*, or *New Platonists*, in the second century. See *Ammonians*.

The moral doctrine of the Alexandrian school was as follows.—The mind of man, originally a portion of the divine Being, having fallen into a state of darkness and defilement by its union with the body, is to be gradually emancipated from the chains of matter, and rise by contemplation to the knowledge and vision of God. The end of philosophy, therefore, is the liberation of the soul from its corporeal imprisonment. For this purpose the Eclectic philosophy recommends abstinence, with other voluntary mortifications, and religious exercises.

In the infancy of the Alexandrian school, not a few of the professors of Christianity were led, by the pretensions of the Eclectic sect, to imagine that a coalition might, with great advantage, be formed between its system and that of Christianity. This union appeared the more desirable, when several philosophers of this sect became converts to the Christian faith. The consequence was, that pagan ideas and opinions were by degrees mixed with the pure and simple doctrines of the gospel.*

EFFRONTES, sectaries, so called from shaving their foreheads till they bled, (which they called the Baptism of blood) and then anointing them with oil; using no other baptism, and denying the person and deity of the Holy Ghost.†

***EGYPTIANS**, ancient, one of the most renowned of the early Nations, who, like the Babylonians, originally worshipped the sun, and afterwards inferior deities, which they esteemed emanations from it. "They were refined in their superstitions above all nations in the world; and conferred the names and titles of their deities upon vegetables and animals of every species; and not only upon these, but also upon the parts of the human body, and the very passions of the mind. Whatever they deemed salutary, or of great value, they distinguished by the title of sacred, and dedicated to some god. They had many emblematical personages, set off with the heads of various animals, to represent particular virtues and affections, as well as to denote the various attributes of their gods."‡ Thus they "worshipped the creature more than the Creator;" and were given up to idolatry beyond other countries, becoming the source of superstition to all the eastern nations. They paid particular honors to the serpent and crocodile, and to the Ibis, as a most useful animal. Apis was worshipped in the form of an ox or cow, and Osiris as a goat; and the souls of their superior deities were supposed to reside in the stars or planets. Some have taken great pains to prove that their idols had originally a reference to the Scripture History, and particularly to the patriarch Joseph.§

* Unfield's Philos. Museum, vol. i. p. 37, 171. † Ross's View of all Religions, p. 33. ‡ Bryant's Analysis, vol. i. p. 333.

§ Bellamy's Hist. of all Relig. p. 21, &c.

ETCETÆ, a sect in the year 680, who affirmed that, in order to make prayer acceptable to God, it should be performed with agitations both of mind and body.* See *Dancers*.

ELCESAITES, the followers of Elxai (or Elcesia,) a secretary of the 2nd century, whether Jew or Christian is uncertain, but he held the doctrine of two principles, and other points of Manichæism. He was succeeded by Saturninus.†

ENCRAITTES, or *Contrinents*, a sect in the 2nd or 3rd century, who condemned marriage; forbade the eating of flesh, or the drinking of wine; rejected all the comforts and conveniences of life, and practised great mortification of the body. They appear to have been a branch of the Manichæans.‡

ENERGICI, sectaries in the 16th century, charged with holding that the eucharist was the *energy* and *virtue* of Jesus Christ; not his body, nor a mere representation thereof.§

***ENGLISH CHURCH.** The Church of England is Episcopalian, and boasts a regular succession of Bishops from the times of the Apostles, conveyed to them through the Church of Rome. The Churches of England and Ireland were united by the Union of 1801, and form a grand national Establishment; but with a free toleration of Dissenters in their principles and worship, without admitting them to any of its emoluments, and

excluding them from many offices in the state.|| See *Toleration*.

***ENTHUSIASTS**, persons pretending to be under a divine influence—to be inspired. The word Enthusiasm is capable of a double sense—good and bad. In the former it is applied to the ardour of great minds, and the inspirations of genius; in the latter to persons pretending to inspiration, and generally to prophetic powers, without the due credentials of a prophet, the power of working miracles. The subject is too extensive to be here examined with minuteness: suffice it to say of such pretenders, 1. They often lay great stress upon dreams which they suppose to be the effect of divine influence, and which generally admit a latitude of interpretation; or 2. They fix on the more deep and obscure parts of the genuine prophets, and apply them with much ingenuity, to present times or local circumstances: so certain texts of the Apocalypse have been applied at different times to Prince Eugene, to Frederick the Great, to Buonaparte, and many others: or 3. These Pseudo-prophets mingle with their rhapsodies shrewd political guesses, which, when they come to pass, as they often do, give them great credit with the multitude.

Enthusiasts should be distinguished from impostors, whose very design is gain, or the acquisition of power; yet they often blend in the same charac-

* Dufresnoy's Chronological Tables, vol. i. p. 219. † Mosheim, vol. i. p. 216. new ed. ‡ Mosheim, vol. i. 180. § History of Religion, vol. 4. || Adam's Rel. world displayed, vol. ii. p. 357.

ter. The man who begins an enthusiast may grow an impostor; and even the impostor by indulging his imagination may become an enthusiast, and persuade himself that he is the character he assumes.

But the greater part of Enthusiasts are perhaps persons partially deranged, and who being perfectly sane on all other topics, are not suspected to be disordered in their minds.

The term is indeed frequently misapplied, to persons who pretend to no degree of divine direction, but that which is promised to lead us into paths of virtue and of true piety; and it is the easiest way to get rid of scripture proofs and arguments to say that such an one is an Enthusiast.

EONITES, the followers of Eon d' Etoile, a lunatic gentleman of Bretagne, in the 12th century, who imagined that he was appointed to judge both the quick and dead. He ended his days in a miserable prison; but persecution and death in the most dreadful forms, could not persuade his infatuated disciples to abandon his cause.*

EOQUINIANS, so called from Eoquinus in the 16th century, who is said to have taught that Christ did not die for the wicked, but for the faithful only;† they were probably only injudicious Calvinists.

***EPREFANOTSCHINS**, a small Russian sect, followers of a monk of Kieff, who got him-

self ordained a Bishop through forged letters of recommendation. Being imprisoned on a discovery of the cheat, he died in confinement, but is by his sect esteemed a martyr. Their sentiments are nearly the same as the *Starobredni*, or Old Ceremonialists.‡

EPICUREANS. They derive their name from Epicurus the Philosopher, who was born in the 109th Olympiad, or about 240 years before Christ. He accounted for the formation of the world by supposing that a finite number of that infinite multitude of atoms, which fills the immense space of the universe, falling fortuitously into the region of our world, were in consequence of their innate motion, collected into one rude and indigested mass. All the various parts of nature were formed by those atoms which were best fitted to produce them. The fiery particles formed themselves into air, and from those which subsided the earth was produced. The mind, or intellect, was formed of particles most subtle in their nature, and capable of the most rapid motion. The world is preserved by the same mechanical causes by which it was framed, and from the same causes it will at last be dissolved.

Epicurus admitted that there were in the universe diving natures: but asserted that these happy beings did not incurber themselves with the government of the world; yet that on ac-

* Mosheim, vol. ii. pp. 457, 458. Broughton's Hist. Lib. vol. i. p. 361.

† Rom's View of Religions, p. 234. ‡ Pinkerton's Russian Church, p. 304.

count of their excellent nature they are proper objects of reverence.

The science of physics was, in the judgment of Epicurus, subordinate to that of ethics; and his whole doctrine concerning nature was professedly adapted to rescue men from the dominion of troublesome passions, and lay the foundation of a tranquil and happy life. He taught that man is to do every thing for his own sake, that he is to make his own happiness his chief end, and do all in his power to secure and preserve it. He considered pleasure as the ultimate good of mankind, but asserts that he does not mean the pleasures of the luxurious; but principally the freedom of the body from pain, and of the mind from anguish and perturbation. His followers however applied the principle to sensual indulgence, and this made his Philosophy so popular that people of high rank and luxurious character generally embraced it. The virtue he prescribes is resolved ultimately into our private advantage, without regard to the excellence of its own nature, or to its being commanded by the supreme Being.*

EPISCOPALIAN'S, an appellation given to those who assert that episcopacy is of divine right, and was the constitution of the primitive church. They maintain that bishops, [*episcopous*] presbyters, (or priests) and deacons, are three distinct orders in the church;

and that the bishops have a superiority over both the others directly from God; in proof of this they allege that during our Saviour's stay upon earth, he had under him two distinct orders of ministers--the twelve, and the seventy, and after his ascension, we read of apostles, presbyters, and deacons, in the church. That the apostolic, or highest order is designed to be permanent, they think, is evident from bishops being instituted by the apostles themselves, to succeed them in great cities, as Timothy at Ephesus, Titus at Crete, &c. It appears that Timothy and Titus were superior to modern presbyters, from the offices assigned them. Timothy was by Paul empowered to preside over the presbyters of Ephesus, to receive accusations against them, (1 Tim. v. 19) to exhort, to charge, and even to rebuke them; and Titus was by the same apostle left in Crete for the express purpose of setting things in order, and ordaining presbyters in every city.

They contend that Bishops, in the sense in which they use the term, certainly existed in the churches as early as A. D. 100. They lay great stress on the writings of the Christian Fathers on this point, and in particular on Clement, on the Epistles of St. Ignatius. The Roman and English are the principal Episcopal Churches in the West of Europe.

ERASTIANS the followers

* Leland's Discourses on the "Christian Revelation," + Dr. Edwards's Remains, p. 221. Encyc. vol. vi, pp. 692--693. Adam's Religious World displayed, vol. ii. p. 275, &c.

of Erastus, a German divine of the 16th century. The pastoral office, according to him, was only persuasive, like a professor of sciences over his students, without any power annexed, the Lord's supper, and other ordinances of the gospel, were to be free and open to all, the minister might dissuade the vicious and unqualified from the communion—but might not refuse it, or inflict any kind of censure, the punishment of all offences being referred to the civil magistrate.*

***ESSENES**, a Jewish sect, which maintained that rewards and punishments extended to the soul only, and considered the body as a mass of malignant matter, and the prison of the immortal spirit. The greatest part of them considered the laws of Moses as an allegorical system of spiritual and mysterious truth, and renounced all regard to the outward letter in its explanation. The leading traits in the character of this sect were, that they were sober, abstemious, peaceable, lovers of retirement, and had a perfect community of goods. They paid the highest regard to the moral precepts of the law; but neglected the ceremonial, excepting what regarded personal cleanliness, the observation of the sabbath, and making an annual present to the temple at Jerusalem. They commonly lived in a state of celibacy, and adopted the children of others, to educate them in their own

principles and customs. Though they were in general averse to oaths, they bound all whom they initiated by the most sacred vows to observe the duties of piety, justice, fidelity, and modesty—to conceal the secrets of the fraternity, to preserve the books of their instructors, and with great care to commemorate the names of the angels.

Philo mentions two classes of Essenes, one of which followed a practical, the other a theoretical institution. The latter, who were called *Therapeuta*, placed their whole felicity in the contemplation of the divine nature, Detaching themselves entirely from secular affairs, they transferred their property to their relations and friends, and retired to solitary places, where they devoted themselves to a holy life. The principal society of this kind was formed near Alexandria, where they lived not far from each other in separate cottages, each of which had its own sacred apartments, to which the inhabitants retired for the purposes of devotion.†

***ESTABLISHMENTS**, national Churches, like those of England and Scotland, the one Episcopalian, the other Presbyterian. In favor of Establishments it is customary to plead the Jewish Theocracy and Priesthood, and their tendency to protect and preserve religion. In this country, in particular, it has been said, the reading of the scriptures in the churches has

* Neal's History of the Puritans, vol. iii. p. 140. † Enfield's Hist. of Philos. vol. ii. p. 155. See also Josephus's Antiq. and Prideaux's Connect.

been the means of preserving a knowledge of Christianity among the common people, while the revenues of the church are the necessary means of supporting the Christian ministry, and hold out encouragements to learning, and rewards to piety. On the other hand, Dissenters object, that Establishments produce the most serious evils by incorporating the Church and the state; and by uniting the temporal power with the spiritual, have been the great source of religious persecution.*

ETHNOPHRONES, i. e. Paganizers, a sect in the eighth century, who[†] professing Christianity, joined thereto all the ceremonies of paganism, such as judicial astrology, divinations of all kinds, &c; and who observed the feasts, times, and seasons, of the gentiles.†

EUCHITES. See *Massali-ans*.

EUDOXIANS, a branch of the Arians in the fourth century, so called from Eudoxus, who, after the death of Arius, became head of the party.‡ See *Arians*.

EUNOMIANS. See *Arians*.

EUSEBIANS, the followers of Eusebius, the very learned Bishop of Cæsarea, in the 4th century; he maintained a subordination of persons in the Godhead, which has subjected him to the charge of Arianism, though as many think unjustly.§ See *Arians*.

EUSTATHIANS, a rigid

denomination in the fourth century, so called from Eustathius, a monk. He prohibited marriage, the use of wine and flesh, and obliged his followers to quit all they had, as incompatible with the hopes of heaven.||

EUTUCHITES, a kind of religious Stones in the third century, who held that our souls are placed in our bodies to honour the angels who created them, and that we ought to rejoice equally in all events, because to grieve would be to dishonour our creators.¶

EUTYCHIANs, a denomination in the 5th century, so called from Eutyches, abbot of a certain convent of monks at Constantinople, and the very opposite to the Nestorians. He maintained that there was only one nature in Jesus Christ. The divine nature, according to them, had so entirely swallowed up the human, that the latter could not be distinguished: so that it was inferred our Lord had nothing of humanity but the appearance. See *Jacobites*.

Eutychus began to propagate his opinions about the year 448, when he was rather advanced in years, and they were immediately condemned by a Synod held by Flavian at Constantinople; the next year they were justified by the council of Ephesus, and again condemned two years after by the council of Caledon; such is the fallibility of human nature! **

* Warburton's *Alliance of Church and State*; Paley's *moral Philos.* vol. ii. cap. 10. Graham on *Establishments*. Hall's *Apology for the Press*, sect. 5. † Broughton. ‡ History of Religion, vol. 4.

§ Mosheim, vol. i. p. 291.

|| Mosheim, vol. i. p. 313.

¶ Broughton, vol. ii. p. 532. ** Mosheim, vol. i. p. 412.

FAMILISTS, or Family of Love, a denomination which appeared in Holland about the year 1555, and derive their origin from one Henry Nicholas, of Westphalia. He pretended that there was no knowledge of Christ, nor of the scriptures, but in his family. He quoted 1 Cor. xii. 5 9 10. *For we know but in part and we prophesy in part, but when that which is perfect is come, then that which is imperfect shall be done away, and hence inferred that the doctrine of the apostles was imperfect, and to be superseded by the more perfect revelation made to The Family of Love.*

This denomination taught (1.) That the essence of religion consisted in the feelings of divine love, and that it was a matter of indifference what opinions christians entertained concerning points of faith, provided their hearts burned with the sacred flame of piety and love. (2.) That the union of the soul with Christ transforms it into the essence of the Deity. (3.) That the letter of the scripture is useless; and those sacred books ought to be interpreted in a spiritual or allegorical manner. (4.) That it was lawful on some occasions to perjure in evidence.*

This sect appeared in England about the year 1580, where, when their founder was discovered, their books were or-

dered to be publicly burnt, and the society was dispersed.

***FANATICS**, a term of the same import with *Enthusiasts*, and usually given to all the professors of spiritual religion and vital godliness, though it ought to be applied only to pretenders to new revelations and prophetic inspiration. See *Enthusiasts*.

PARVONIANS, a branch of the Socinians, so called from Parvonus who flourished in the 16th century. He asserted that Christ had been produced out of nothing, by the supreme Being, before the creation of the world, and warned his disciples against paying religious worship either to the Son or Spirit (See *Socinians*).

FIFTH MONARCHY-MEN, a denomination which arose in the seventeenth century. They derived their name from maintaining that there will be a *fifth universal monarchy* under the personal reign of Jesus Christ upon earth. Their leader was Thomas Vencer, a cooper, who, in his *adventure* in Coleman Street, having warmed the passions of his audience, sallied forth toward St. Paul's Church-Yard, on Sunday Jan. 6, 1660, determined to set up the new monarchy, and vainly expecting Jesus Christ from heaven to their support, the military were called out against them, but it was 3 days before they were subdued, many being

* Mosheim, vol. iv. p. 106. Broughton, vol. ii. p. 30. More's *Mystery of Godliness*, p. 256. *Fulfilling of the Scriptures*, vol. i. p. 166.
 † Mosheim, vol. iv. p. 261, 262.

killed, and of the rest, Venner and 10 others were hanged in different parts of the city.* See *Millenarians*.

FLACIANS, the disciples of M. Flacius Illyricus in the 16th century; who was a learned and zealous disciple of Luther, and one of the authors of the famous German Ecclesiastical History, called *Centurie Magdeburgensis*. He maintained that Original Sin is 'the very substance of human nature,' a very strong and exceptionable expression; but perhaps intending no more than was taught by both Luther and Calvin.† See *Calvinists*.

FLAGELLANTS, a denomination which sprang up in Italy in the year 1260, and was thence propagated through almost all the countries of Europe. They derive then name from the latin, *flagello*, to whip. The society that embraced this new discipline, ran in multitudes, composed of persons of both sexes, and all ranks and ages, through the public streets, with whips in their hands, lashing their naked backs with astonishing severity, thinking to obtain the divine mercy for themselves and others, by their voluntary mortification and penance.—This sect re-appeared in the 14th and 15th centuries, maintaining that their penance was of equal virtue with the sacraments, that the forgiveness of all sins was to be obtained thereby; that the law of Christ was soon to be abolished; and that a new law, enjoining the baptism of blood, to be admini-

stered by whipping, was to be substituted in its place.‡

FLANDRIANS. See *Mennonites*.

FLORINIANS, so called from Florinus, a branch of the Valentimians in the second century. See *Valentimians*.

FRATRES ALBATTI, or White Brethren See *Brethren*, White.

FRANCISCANS, an order of Friars, founded in 1209 by St. Francis of Assisi, who having led a dissolute life, was reclaimed by a fit of sickness, and fell into an extreme of false devotion. Absolute Poverty was his fundamental rule, and rigorously enjoined on all his followers. Some years afterward this rule was relaxed by the indulgence of several successive Popes, but this occasioned a schism in the order, and divided them into two parties, many adhering strictly to their founder's rule, and extolling him as equal to Jesus Christ himself. These were called *Fratricelli*, or little brothers, which name Francis himself had assumed out of humility, and prescribed to his followers. They were also called *Spiritual*, while the others were called, Brethren of the community. The Franciscans maintained that the Virgin Mary was born without Original Sin, which, the Dominicans denying, occasioned a contention which ended much to their disgrace.¶ See *Dominicans*.

FRATRICELLI, i. e. *Little Brothers*, a sect which appeared in Italy about 1298, and spread

* Mosheim, vol. iv. p. 333. † Ibid p. 43. ‡ Mosheim, vol. iii. p. 94, 206, 217. ¶ Ibid vol. iii. p. 198, &c.

all over Europe. They pretended that ecclesiastics ought to have no possession of their own which was quite enough to brand them as heretics against the Church of Rome. This term had been honorably applied, as we have seen, to the *spiritual* or stricter kind of Franciscans, but, when used in reference to the Catharists and Waldenses, was considered as a term of reproach and ridicule.*

*FREETHINKERS, an appellation assumed by certain enemies of Christianity, who boasted their freedom from religious prejudices. See *Deism*.

*FREETHINKING CHRISTIANS, a name lately adopted by a society which arose in the year 1799, and has ever since regularly assembled in London, calling itself a *church of God*, founded on the principles of free enquiry. Their first members separated from a congregation of Unitarian Dissenters in Parliament Court Chapel, Bishopsgate Street: they rejected the doctrine of the Trinity, the atonement, and other points of Calvinism; then the Sacraments and the immutability of the soul; and lastly, the inspiration of the scriptures and public worship; for they have neither singing nor prayer in their assemblies, and regard the Bible only as an authentic history!

These free thinking Christians readily admit that, since their first assembling as a body, their sentiments have undergone considerable alteration on points of primary importance; but they

contend that this is the natural consequence of free inquiry; that men who had heretofore been the slaves of error, could not but advance in the attainment of truth, after adopting a system which left thought unrestrained, and conscience free; and they are still ready to renounce any opinion, whenever it shall appear to them untenable. In consequence, their public meetings, which are mostly on Sunday forenoons, resemble rather a debating society, than a Christian church. The Elder opens the meeting by stating the subject for consideration, and, at his call, several speakers successively address the meeting. It is not unusual to hear among them a difference of opinion; and they are all prompt to controvert the current doctrines of the Christian world, to show their dissent from all sects and parties, and their aversion to the clergy, and to Christian ministers of all denominations.

This society was little known till the year 1808, when they advertised their intention of publicly requiring into the "existence of a being called *the devil*." So singular a notice could not fail of drawing a considerable number of persons to their assembly, especially on a Sunday morning. The landlord of the house at which they met, in the Old Change, alarmed for his personal security, obliged them to remove, and they engaged the large room at the Paul's Head, Cateaton Street. Here the magistracy interfered;

* Broughton, vol. i. p. 47. Mosheim, vol. iii. p. 23.

but as they had taken the precaution to license themselves under the Toleration Act, no thing could be done legally to restrain them. Since then they have set up a periodical publication, under the title of the 'Free-thinking Christian's Magazine,' in which they profess to disseminate Christian, moral, and philosophical truth, and they have erected a handsome meeting house in the Crescent behind Jewin Street, Cripplegate, where this weekly assembly, consisting of members and strangers, is said to amount to between four and five hundred persons.

The following appears to be the latest summary of their opinions. "The Christian religion," they say, "consists in the worship of one God, eternal, just, and good, and in an obedience to the commands of Jesus his messenger on earth, who taught the wicked to repent of the error of their ways, and that God was ever ready to receive them. Forms and ordinances, parade and show, are no parts of his system, but virtue and purity of heart can alone prepare man for a blissful existence beyond the grave, the wisdom and hope of which were furnished by the resurrection of the Teacher of their faith, a member of earth, and an heir of immortality!"*

FREE-WILLERS, Arminians, characterized by their adherence to the doctrine of Free-will, as implying a self-determining power in the mind. Dr. Clarke defines Liberty to be 'a power of self-motion, or self-

determination,' which definition implies that in our volitions we are not acted upon. Activity, and being acted upon, are incompatible with one another. In whatever instances, therefore, it is truly said of us that we act, in those instances we cannot be acted upon. A being, in receiving a change of its state from the exertion of an adequate force is not an agent. Man, therefore, could not be an agent, were all his volitions derived from any force, or the effects of any mechanical causes. In this case, it would be no more true that he ever acts, than it is true of a ball, that it acts when struck by another ball. To prove that a self-determining power belongs to the will, it is urged that we ourselves are conscious of possessing such liberty. We blame and condemn ourselves for our actions, have an inward sense of guilt, shame, and remorse of conscience, which feelings are inconsistent with the scheme of necessity. We universally agree that some actions deserve praise, and others blame, for which there would be no foundation, if we were invincibly determined in every volition. Approbation and blame are consequent upon free actions only. It is an article in the Christian faith, that God will render rewards and punishments to men for their actions in this life. We cannot maintain his justice in this particular, if men's actions be necessary, either in their own nature, or by divine decrees and influence. Activity and self-determining powers are

* Free-thinking Christian's Mag. The True design of the Church of God, &c. Evans's Sketch, 13th Ed. p. 311, &c.

also alleged to be the foundation of all morality, and the greatest possible happiness.* See *Necessarius*.

FRENCH PROPHETS
They first appeared in Dauphiny and Vivarais. In the year 1688, five or 600 protestants, of both sexes, gave themselves out to be prophets, and inspired of the Holy Ghost, and they soon amounted to many thousands. They had strange fits, which came upon them with tremblings and tappings, as in a swoon, which made them reel and stagger till they dropped. They beat themselves, fell on their backs, shut their eyes, and heaved their breasts, as in fits, and when they came out of these trances said they saw the heavens open, the angels, paradise, and hell, and then began to prophesy.

The burden of their discourses was, *Repent, amend your lives, the end of all things draws nigh!* The walls of their Assemblies; and, when in the open air, the hills rebounded with their loud cries for mercy; and with imprecations against the priests, the church and the pope, with predictions of the approaching fall of popery.

In the year 1706, three or four of these prophets came over into England, and brought their prophetic spirit with them, which discovered itself by extacies, agitations, and inspirations under them, as it had done in France. and they propagated the like spirit to others, so that before the year was out, there

were two or three hundred of these prophets in and about London, of both sexes, of all ages, men, women, and children; and they had delivered four or five hundred prophetic warnings.

The great thing they pretended by their spirit was, to give warning of the near approach of the kingdom of God, the happy times of the church, the millennium state. Their message was that the grand jubilee, the acceptable year of the Lord, the accomplishment of those numerous scriptures concerning the *new heavens*, and the *new earth*, &c. was *now* even at the door -- that this great work was to be wrought on the part of man by spiritual arms only proceeding from the mouths of those who should, by inspiration of the Spirit, be sent forth in great numbers, to labour in the vineyard -- that this mission of his servants should be witnessed to by signs and wonders from heaven by a deluge of judgments on the wicked throughout the world, as famine, pestilence, earthquakes, &c. -- that the exterminating angels should root out the tares, and leave upon earth only good corn; and that the works of men being thrown down, there should be but one Lord, one faith, one heart, and one voice, among mankind. They declared that all these great things would be manifest over the whole earth within the term of three years.

These prophets also pretended to the gift of languages, of

* See Locke on Free Will. Letters between Clarke and Leibnitz, The Correspondence between Drs. Priestley and Price.

discerning the secrets of the heart; the power of conferring the same spirit on others by the laying on of hands, and the gift of healing. To prove they were really inspired by the holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer which was poured forth upon them, and the answer of their prayers by the Most High. See *Eccl.*

FRIENDS, or QUAKERS, a religious society which began to be distinguished about the middle of the seventeenth century. Their doctrines were first promulgated in England, by George Fox, about the year 1647, for which he was imprisoned at Nottingham, in the year 1649, and the year following at Derby. The appellation of *Quakers* was given them by way of contempt; some say on account of their *tremblings* under the impression of divine things; but they say, it was first given them by one of the magistrates who committed G. Fox to prison, on account of his bidding him and those about him, to *tremble* at the word of the Lord.

From their first appearance they suffered much persecution. In New England they were treated with peculiar severity, though the settlers themselves had but lately fled from persecution.

During these sufferings they applied to King Charles II. for relief, who in 1661 granted a mandamus, to put a stop to them. Neither were the good offices of this prince in their fa-

vor confined to the colonies; for in 1672 he released under the great seal 400 of these suffering people, who were imprisoned in Great Britain.

To what has been alleged against them, on account of *Jacob Naylor* and his associates, they answer, that their extravagances and blasphemies were disapproved at the time, and the parties disowned; nor was he restored till he had given signs of a sincere repentance, and publicly condemned his errors.

In 1681 Charles II. granted to Wm. Penn the province of Pennsylvania. Penn's treaty with the Indians, and the liberty of conscience which he granted to all denominations, even those which had persecuted his own, do honour to his memory.

In the reign of James II. the *Friends*, in common with other English dissenters, were relieved by the suspension of the penal laws. But it was not till the reign of William and Mary that they obtained any thing like a proper legal protection.

An Act was made in the year 1696, which, with a few exceptions, allowed to their affirmations the legal force of an oath, and provided a less oppressive mode for recovering tythes under a certain amount; which provisions under the reign of George I. were made perpetual. For refusing to pay tythes, &c. however, they are still liable to suffer in the exchequer and ecclesiastical court; both in Great Britain and Ireland.

The doctrines of the society

* Chauncey's Works, vol. iii. p. 2—39. *Prophetical Warnings of the Eternal Spirit*. A Brand snatched from the burning, &c.

of Friends have been variously represented, and it is too much to suppose so large a denomination can be perfectly unanimous. The following account, however, has been drawn up by one of themselves, and nearly in the words of their own most approved writers.

1. They believe that *God is one* : and that this one God is Father, Son, and Holy Ghost, as in Matt. xxviii. 19. [*Claridge.*] To the assertion that they deny the Trinity, *William Penn* answers, "Nothing less. they do believe in the holy Three, or the Trinity of Father, Word, and Spirit, according to the scriptures, but they are very tender of quitting scripture terms and phrases for schoolmen's, such as distinct and separate persons and subsistences, &c. and they judge that a curious enquiry into those high and divine relations, though never so great truths in themselves, tends little to godliness, and less to peace."

2. They believe that *Christ* is both God and Man in wonderful union; that he suffered for our salvation, was raised again for our justification, and ever liveth to make intercession for us. And in reply to the charge, that the Quakers deny Christ to be God, *W. Penn* says, "A most untrue and uncharitable censure. for their great and characteristic principle is, that Christ, as the divine Word, lighteth the souls of all men who come into the world, with a spiritual and saving light, (according to John i. 9--12.) which none but the Creator of souls can do,

3. They believe the scriptures

to be of divine authority, given by the inspiration of God through holy men: that they are a declaration of those things most surely believed by the primitive Christians; and that they contain the mind and will of God, and are his commands to us; in that respect they are his *declaratory* word, and therefore are obligatory on us, and are profitable for doctrine, reproof, &c. They love and prefer them before all books in the world, rejecting all principles and doctrines that are repugnant thereunto. "Nevertheless, (says *Barclay*) because they are only a declaration of the fountain, and not the fountain itself, they are not to be esteemed the *principal* ground of all truth and knowledge, nor the *primary* rule of faith and manners," but a *secondary* rule, subordinate to the Spirit, from whom they have all their excellence and certainty."

They object to calling the scriptures the *Word* of God, as being a name applied to Christ by the sacred writers themselves, though too often misunderstood by those who extol scripture above the immediate teaching of Christ's Spirit in the heart; whereas without the last, the first cannot be profitably understood.

4. On the *original and present state* of man, *Wm. Penn* says, "The world began with innocence; all was then good that God had made; but this happy state lasted not long; for man, lost the divine image, the wisdom, power, and purity he was made in; by which, being no longer fit for paradise, he was expelled that garden as a poor

vagabond to wander in the earth." Respecting the state of man under the fall, *Barclay* observes, "Not to dive into the curious notions which many have concerning the condition of Adam before the fall, all agree in this, that he thereby came to a very great loss, not only in the things which related to the outward man, but in regard of that true fellowship and communion he had with God. So that though we do not ascribe any whit of Adam's guilt to men, untill they make it theirs by the like acts of disobedience; yet we cannot suppose that men who are come of Adam naturally, can have any good thing in their nature, which he, from whom they derive their nature, had not himself to communicate to them. And whatever real good any man doth, it proceedeth not from his nature, as the son of Adam; but from the seed of God in him, as a new visitation of life, in order to bring him out of his natural condition."

5. *On man's Redemption* through Christ. They believe that God who made man had pity on him; and in his infinite goodness and wisdom provided a mean for the restoration of fallen man, by a nobler and more excellent Adam, promised to be born of a woman, and which, by the dispensation of the Son of God in the flesh, was personally and fully accomplished in him, as man's Saviour and Redeemer.

Respecting the doctrines of *satisfaction* and *justification*, they say, We believe that Jesus Christ was our holy sacrifice, atonement, and propitiation—

that God is just in forgiving true penitents upon the credit of that holy offering—that what he did and suffered satisfied and pleased God, and was for the sake of fallen man who had displeased him. (*Penn.*)

6. *On immediate revelation.* They believe that the saving, certain, and necessary knowledge of God, can only be acquired by the inward, immediate revelation of God's Spirit. They prove this from 1 Cor. ii. 11 12. xii. 3. Heb. viii. 10. Where the law of God is put into the mind, and written in the heart, there the object of faith and revelation of God is inward, immediate, and objective: but these divine revelations (says *Barclay*) as they do not, so neither can they at any time contradict the scripture testimony, or right and sound reason."

7. *On universal and saving light.* They affirm that "God hath given to every man a measure of the light of his own Son, (John i. 9) and that God by this light invites, calls, and strives with every man, in order to save him; which as it is received works the salvation of all, even of those who are ignorant of the death of Christ, and of Adam's fall: but that this light may be resisted, in which case God is said to be resisted and rejected, and Christ to be again crucified; and to those who thus resist and refuse him he becomes their condemnation."

8. *On perfection, and perseverance.* They assert that as many as do not resist this light, become holy and spiritual; bringing forth all those blessed fruits which are acceptable to

God: and by this holy birth (to wit; Jesus Christ formed within us, and working in us,) the body of death and sin is crucified, and we are freed from actually transgressing the law of God. And they entertain worthier notions of God, than to limit the operations of his grace to a partial cleansing of the soul from sin, even in this life. (Matt. v. 48. 1 John ii. 11. iii. 3.) Yet this perfection still admits of a growth; and there remains always a possibility of sinning, where the mind does not most diligently and watchfully attend to the Lord.

9. Concerning *worship*. They consider as obstructions to pure worship, all forms which divert the attention of the mind from the secret influences of the Holy Spirit. Yet, although true worship is not confined to time and place, they think it incumbent on Christians to meet often together, in testimony of their dependence on their heavenly Father, and for a renewal of their spiritual strength. When thus met, they believe it to be their duty patiently to wait for the arising of that life which, by subduing those thoughts, produces an inward silence, and therein affords a true sense of their condition; believing even a single sin, arising from such a sense of our infirmities, and of the need we have of divine help, to be more acceptable to God than any performance, however specious, originating in the will of man.

10. On the *ministry*. As by the light, or gift of God, all true knowledge in things spiritual is received, so by the same, as it

is manifested in the heart, every true minister of the gospel is ordained and prepared for the work. Moreover, they who have this authority, may and ought to preach the gospel, though without human commission or lactature. (1 Pet. iv. 10, 11.) *Barclay.*

11. On *baptism and the supper*. They believe that as there is one Lord and one faith, so there is one baptism, which is not the putting away the filth of the flesh, but the answer of a good conscience before God. And this baptism is a pure and spiritual thing, by which we are buried with him, that being washed and purged from our sins, we may walk in newness of life, of which the baptism of John was a figure, which was commanded for a time, and not to continue for ever. (Matt. iii. 11.) Hence it follows that the baptism which Christ commanded, (Matt. xxviii. 19) must relate to his own baptism, and not to that of John: to say it must be understood of water is but to beg the question, the text being wholly silent thereon.—With respect to the other rite, termed the *Lord's supper*, they believe that the communion of the body and blood of Christ is spiritual, which is the participation of his flesh and blood, by which the inward man is daily nourished in the hearts of those in whom Christ dwells; and that this is most agreeable to the doctrine of Christ concerning this matter. (John vi. 53, 54.) *Barclay.*

12. They believe the resurrection, according to the scripture, not only from sin, but also from death and the grave. They

believe that as our Lord Jesus was raised from the dead by the power of the Father, and was the first fruits of the resurrection, so every man in his *own* order shall arise; they that have done well to the resurrection of eternal life, but they that have done evil to everlasting condemnation. And as the celestial bodies do far exceed the terrestrial, so they expect our spiritual bodies in the resurrection shall far exceed what our bodies now are. (*Penn and Sewell*)

Having treated of the principles of religion as professed by the *Friends*, we now proceed to notice some tenets which more immediately relate to their conduct among men.

1. On oaths and war. — With respect to the former of these they abide *literally* by these words of our Saviour: *But I say unto you, swear not at all, neither by heaven, &c. but let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil.* (Matt v, 33—37)

To prove that war is not lawful to Christians, they likewise argue thus — (1.) Christ commands that we should love our enemies. (2.) The apostle James testifies that wars and strifes come from the lusts which war in the members of carnal men. (3.) The apostle Paul admonisheth Christians that they defend not themselves, neither avenge, by rendering evil for evil; but give place unto wrath, because vengeance is the Lord's. (4.) The prophets Isaiah and Micah have expressly foretold that *in the mountain of the house of the Lord, Christ shall judge the na-*

tions, and then they shall beat their swords into ploughshares, &c. and there shall be none to hurt nor kill in the holy mountain of the Lord. (Barclay.)

2. On deputation. — (1.) They affirm that it is not lawful for christians either to give or receive such flattering titles of honour, as your Holiness, your Majesty, your Excellency, &c., because these titles are no part of that obedience which is due to magistrates or superiors; neither doth the giving them add to, or the not giving them diminish from, that subjection we owe them. But they do not object to employ those titles which are descriptive of their station or office; such as *king, prince, duke, earl, bishop, &c.* Neither do they think it right to use what are commonly called compliments, such as *your most obedient servant, &c.* Such customs have led christians to lie, so that to use falsehood is now accounted civility. They disuse those names of the months and days, which, having been given in honour of the heroes and false gods of the heathen, originated in their flattery or superstition: they likewise condemn the custom of speaking to a single person in the plural number, as having also arisen from motives of adulation. — (2.) They affirm that it is not lawful for christians to kneel, or prostrate themselves to any man, or to bow the body, or to uncover the head to them; because these are the outward signs of our adoration towards God. (3.) They affirm that it is not lawful for christians to use superfluities in apparel, which are of no use,

save for ornament and vanity. 1. That it is not lawful to use games, sports, or plays among Christians, under the notion of recreation, which do not agree with Christian gravity and sobriety.* They allege that the chief end of religion is to redeem men from the spirit and vain conversation of the world, and to lead them into inward communion with God; therefore every thing ought to be rejected that wastes our precious time, and diverts the heart from that evangelical spirit which is the ornament of a Christian.

With regard to *religious liberty*, they hold that the rights of conscience are sacred and inalienable, subject only to the control of the Deity, who has not given authority to any man, or body of men, to compel another to his religion. (*Barclay*.)

3. On their *church government*, or discipline. To effect the salutary purposes of discipline, they have established monthly, quarterly, and yearly meetings. A monthly meeting is usually composed of several particular congregations, situated within a convenient distance. Its business is to provide for the subsistence of the poor, (for they maintain their *own* poor) and for the education of their offspring; to examine persons desiring to be admitted into membership; to deal with disorderly members, and if irreclaimable, to disown them. (*Matt. xviii, 15—17.*)

All marriages are proposed to these meetings for their concur-

rence, which is granted, if, upon enquiry, the parties appear clear of other engagements, and if they also have the consent of their parents or guardians; with out which no marriages are allowed: for this society has always scrupled to acknowledge the exclusive authority of the priests to marry. Then marriages are solemnized in a public meeting for worship, and the monthly meeting keeps a record of them; as also of the births and burials of its members. This society does not allow its members to sue each other at law; it therefore enjoins all to end their differences by speedy and impartial arbitration: and if any refuse to act according to these rules, they are disowned. Several monthly meetings compose a quarterly meeting, to which they send representatives, and to which appeals lie from the monthly meetings. The yearly meeting has a general superintendence of the society in the country in which it is established, and as particular exigences arise, makes such regulations as appear to be requisite; and appeals from the quarterly meetings are here finally determined. There are also meetings of the female friends, held at the same times and places (in separate apartments) to regulate matters relative to their own sex. There are likewise meetings for sufferings, relative to the penalties inflicted for tithes, or other matters which they consider of the nature of Persecution.*

* *Sewell's history of the people called Quakers.* 8vo. edit. vol. i. p. 15—132. vol. ii. p. 552. *R. Claridge's life and posthumous Works*

G

GAIANITE, a denomination which sprang from the **Eti-**chians. They derive their name from **Gatan**, a bishop of Alexandria, in the sixth century, who is said to have denied that Jesus Christ, after the hypostatical union, was subject to any of the infirmities of human nature.

GALILEANS, or **GALILAEANS**,* a political sect, or rather party among the Jews, the followers of **Judas**, a native of **Galilee** in **Cahlee**, who in the tenth year of Jesus Christ excited his countrymen, the **Galileans**, and many other Jews, to take arms, and venture upon all extremities, rather than pay tribute to the Romans. The principles he instilled into his party were, not only that they were a free nation, and ought not to be in subjection to any other, but that they were the elect of God, that he alone was their governor, and that therefore they ought not to submit to any ordinance of man. Though **Judas** was unsuccessful, and his party in their very first attempt entirely routed and dispersed; yet so deeply had he infused his own enthusiasm into their minds, that they never rested, until in

their own destruction they involved the city and temple.

GALLICAN CHURCH. Notwithstanding the established religion of France is Roman Catholic, and the king of France is called *chief son of the church*, the Gallican clergy have ever been more exempt from the temporal dominion of the pope, than those of any other country, and that in two respects. (1.) The pope has not authority to command any thing in which the civil rights of the kingdom are concerned. — 2. Though the pope's supremacy is owned in spiritual matters, yet his power is limited and regulated by the decrees and canons of ancient councils received in the realm.

In the established church **Jansemits** were very numerous. The bishoprics and prebendaries were all in the gift of the king; and no other catholic state, except Italy, had so numerous a clergy as France, among whom were 18 archbishops, and 111 bishops.

Since the repeal of the edict of **Nantz**, in the 17th century, the protestants have suffered much from persecution,† but a law, which did much honour to

p. 414—442. Penn's Works, folio edit, vol. i. p. 859, 860. vol. ii. p. 783—978. Barclay's Works, folio edit, p. 84—876. A summary of the history, doctrine, &c. of the Friends, p. 4—21. Bevan's refutation of the more modern misrepresentations of Friends, p. 21—95. Clarkson's Portraiture of Quakerism, &c.

* Acts v. 37. See Calmet's Dict. in *Judas*, vol. i. N. Ed.

† The causes of the French revolution may be traced as far back as this period, when the great body of French protestants, who were men of principle, were either murdered or banished, and the rest in a manner silenced. The effect of this sanguinary measure must needs be, the

Lewis xvi. late king of France, gave to his non-Roman Catholic subjects, as they were called, all the civil advantages of their Catholic brethren.

The French clergy amounted to one hundred and thirty thousand, the higher orders of which enjoyed immense revenues, but the curés, or great body of acting clergy, seldom possessed more than about 20*l*. a year. The clergy, as a body, independent of their tithes, possessed a revenue, arising from property in land, amounting to five millions sterling annually, at the time they were exempt from taxation. Before the levying system had taken place, the clergy signified to the commons the instructions of their constitutions to contribute to the exigencies of the state in equal proportion with the other citizens. Not contented with this offer, the tithes and revenues of the clergy were taken away, in lieu of which it was agreed to grant a certain stipend to the different ministers of religion; but the possessions of the church

were considered as national property by a decree of the constituent assembly. The religious orders, viz the communities of monks and nuns, possessed immense landed estates; and after having abolished the orders, the assembly seized the estates for the use of the nation. the gates of the cloisters were now thrown open. The next step of the assembly was to establish what is called the *civil constitution of the clergy*. This decree, though opposed with energetic eloquence, was passed, and was soon after followed by another, obliging the clergy to swear to maintain the civil constitution. Every artifice and every menace was used to induce them to take the oath: great numbers, however, refused, (among whom were 138 bishops,) and were driven from their sees and parishes, three hundred of the priests being massacred in one day in one city. All the other pastors who adhered to their religion were either sacrificed or compelled to seek a refuge among foreign nations.†

Notwithstanding this, May

general prevalence of infidelity. Let the religious part of any nation be banished, and a general spread of irreligion must necessarily follow: such were the effects in France. Through the whole of the eighteenth century infidelity was the fashion, and that not only among the princes and nobles, but even among the greater part of the bishops and clergy. And as they had united their influence in banishing true religion, and cherishing the monster which succeeded it, so have they been united in sustaining the calamitous effects which that monster has produced. However unprincipled and cruel the French revolutionists were, and however much the sufferers, as fellow-creatures, are entitled to our pity; yet, considering the event as the just retribution of God, we are constrained to say, "Thou art righteous, oh Lord, who art, and wast, and shall be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy!" Rev. xvi. 5, 6.

* Encyclopædia, vol. xvi. p. 130. † Barruel's Hist. of the Clergy.

23, 1796, a decree was obtained for the freedom of Religious worship, and in the following June the churches in Paris were opened with great ceremony. The Theophilanthropists, headed by Paine, attempted to convert the people from Atheism to a popular kind of Deism, though with small and temporary success; and they soon vanished from the country. See *Theophilanthropists*.

Buonaparte was an avowed friend to religious toleration, and shewed in many cases a partiality to the protestants, and a great antipathy to the Catholic Priests whom he justly suspected inimical to his authority. The Protestant Religion, however, did not spread, the people being so deeply tainted with infidelity as to show a total indifference to Religion, while at the same time they were saturated with infidelity, so that they seem to have banished the subject from their thoughts.

Upon the late restoration of the Bourbons, the Roman Catholic Religion has been re-established with all its pomp and superstitions. At the same time it is a satisfaction to learn, that the Protestant Religion is far from having been annihilated. Hundreds of Protestant Ministers, and thousands of private Christians being found in that community in the South of

France, though it must be confessed much declined in zeal and purity, both of doctrine and manners.

GAULANTIES, See *Gallians*.

GAURS or *Gurans*, a sect in Persia, who pretend to be the successors of the ancient magi, the followers of Zoroaster. Though said to be numerous, they are tolerated in but few places. A combustible ground, about ten miles distant from Baku, a city in the north of Persia, is the scene of their devotions, where are several old little temples: in one of which the Gueles pretend to preserve the sacred flame of the universal fire, which rises from the end of a large hollow cane, stuck into the ground, resembling a lamp burning with pure spirits; or rather similar to the gas lights now exhibited in many parts of London.

This religion was founded by Zoroaster, who lived about the year of the world 2860, and taught his followers to worship God only under the form of fire; considering the brightness, purity, and incorruptibility of that element, as bearing the most perfect resemblance of the nature of the good Deity; while he considered darkness to be emblematic of the evil principle.

Zoroaster compiled a book for

* Moody's Sketch of Modern France. † Monthly Mag. vol. vii. p. 129.

‡ Lvan. Mag. 1814. p. 309. § Of the two opposing principles, the good one was called Oromasdes, and the evil, Ahriman. Some have asserted that the ancient Persians held a co-eternity of these two principles. Other writers say, that the evil principle was created out of darkness, and that Oromasdes first subsisted alone; that by him the light and darkness were created; and that in the compo-

the use of the priests, who were to explain it to the public at large. This book was called the *zend*, i. e. *a kindler of fire*, because it was for the use of those who worshipped the fire; but the ~~original~~ meaning was to kindle the fire of religion in their hearts. In this book there are so many passages taken out of the old testament, that some learned men have supposed the author was a Jew. He gives almost the same account of the creation of the world, and of the ancient patriarchs, as we find recorded in scripture. He enjoins relating to clean and unclean beasts, the same as was done by Moses, and in the same manner orders the people to pay tribute to the priests. The rest of the book contains the life of the author, his pretended visions, the methods he used in order to establish his religion, and concludes with exhortations to obedience. Yet, notwithstanding the striking similarities between the *zend* and the laws of Moses, it will not follow from hence that Zoroaster was a Jew. The Chaldeans and Persians were inquisitive people, they even sent students to India and Egypt; and, when the Jews were in a state of captivity among them, they would naturally inquire into the mysteries of their religion.

GAZARES, a denomination which appeared about the year 1197, at Gazare, a town of Dalmatia. They held almost the same opinions with the Albigenes; but their distinguishing tenet was, that no human power had a right to sentence men to death for any crime whatever.

***GENTILES**, a term which the Jews applied to all foreigners, so the Greeks called all other nations barbarians.

GENTOOS. See *Hindoo*.

GEORGIANS. See *Iberians*.

***GLASSITES**, the followers of Mr. John Glass of Perth. He was a minister of the Established church at Tealing, near Dundee, but expelled for preaching against the Scotch League and covenant, and maintaining the pure spirituality of Christ's Kingdom, with some other points afterwards taught by Sandeman (see *Sandemanianism*.) His principal work is entitled, 'The Testimony of the King of Martyrs.'

GNOSIMACHII, the professed enemies to the *Gnostics*, i. e. the speculative knowledge of Christianity. They rested wholly on good works, calling it a useless labour to seek for science in the scriptures. In short, they contended for the practice of morality in all simplicity, and blamed those who

position of this world good and evil are mixed together, and so shall continue till the end of all things, when each shall be separated and reduced to its own sphere. Others have endeavoured to account for the origin of the prince of darkness thus: "Ormusdes (say they) said once within his mind, 'How shall my power appear, if there be nothing to oppose me?' This reflection called Ahriman into being, who thenceforward opposed all the designs of God; and thereby, in spite of himself, contributes to his glory. See Heckford on Religions, p. 100."

aimed at a deeper insight into the mysteries of religion. They were the reverse of the Gnostics.—See the following article.

GNOSTICS. This denomination sprang up in the first century, as is supposed among the disciples of Simon Magus, who united the principles of his philosophy, with those of Christianity; and were distinguished by the appellation of *Gnostics*, from their boasting of being able to restore mankind to the knowledge, (*gnosis*) of the supreme Being, which had been lost in the world. This party was not conspicuous for its numbers or reputation before the time of Adrian. It derives its origin from the oriental philosophy.* The hypothesis of a soul distinct from the body, which had pre-existed in an angelic state, and was (for some offence committed in that state) degraded and confined to the body as a punishment, had been the great doctrine of the eastern sages from time immemorial. Not being able to conceive how evil in so great an extent could be subservient to good, they supposed that good and evil had different origins. They looked upon matter as the source of all evil, and argued in this manner: There are many evils in this world, and men seem impelled by a natural instinct to the practice of those things which reason condemns; but that eternal mind from which all spirits derive their existence, must be inaccessible to all kinds of evil, being of a most perfect and be-

neficent nature. Therefore the origin of those evils with which the universe abounds, must be sought some where else than in the Deity. Now there is nothing without or foreign to the Deity but *matter*: therefore matter is the centre and source of all evil. Having assumed these principles, they proceeded further, and affirmed that matter was eternal, and derived its present form, not from the will of the supreme God, but from the creating power of some inferior intelligence (whom they styled *Demurgus*) to whom the world and its inhabitants owed their existence.

In then system it was generally supposed that all intelligences had only one source, viz. the Divine Mind. And to help out the doctrine concerning the origin of evil, it was imagined, that though the Divine Being himself was essentially and perfectly good, those intelligences, or spirits, who were derived from him, and especially those who were derived from *them*, were capable of depravation.

The great boast of the Gnostics, was their doctrine concerning the derivation of various intelligences (called *aiōns*) from the Supreme Mind, which they thought to be done by emanation or efflux; and as those were equally capable of producing other intelligences in the same manner, and some of them were male, and others female, there was room for endless combinations of them. For a farther elucidation of the terms

* See GOURS, above.

uions, see the article *Basili-
dians*.

The oriental sages expected the arrival of an extraordinary messenger of the Most High invested with a divine authority, endowed with the most eminent sapientia and wisdom; and peculiarly appointed to enlighten with the knowledge of the Supreme Being, the darkened minds of miserable mortals. When these philosophers afterwards discovered that Christ and his followers wrought miracles of the most amazing kind, and of the most salutary nature, they were easily induced to connect their fundamental doctrines with christianity, by supposing him the great messenger expected from above, to deliver men from the power of the malignant genii, (or *aions*) to whom, according to their doctrine, the world was subjected; and to free their souls from the dominion of corrupt matter. But though they considered him as the Son of the Supreme God, sent from the *pleroma*, (or habitation of the everlasting Father) they denied his deity, looking upon him as inferior to the Father. They also rejected his humanity, upon the supposition that every thing concrete and corporeal, is in itself essentially and intrinsically evil. Hence the greater part of the Gnostics denied that Christ was clothed with a real body, or that he really suffered the pains and sorrows of the cross. They maintained that he came to mortals with no other view than to deprive the *aions*, or spiritual tyrants of this world, of their influence upon virtuous and

heaven-born souls; and, destroying the empire of these wicked spirits, to teach mankind how they might separate the divine mind from the impure body, and render the former worthy of being united to the Father of spirits. It is probable that the apostle Paul, when he censures "endless genealogies and old wives fables," has reference to the philosophy of the Gnostics.

Their persuasion that evil resided in matter, rendered them unfavourable to wedlock, and led them to hold the doctrine of the resurrection of the body in great contempt. They considered it as a mere clog to the immortal soul, and supposed that nothing was meant by it but either a moral change in the minds of men, which took place before they died; or that it signified the ascent of the soul to its proper abode in the superior regions, when it was disengaged from its earthly incumbrance.

As the Gnostics were philosophic and speculative people, and affected refinement, they did not make much account of public worship, or of positive institutions of any kind: they are said not to have had any order in their churches.

As many of this denomination thought that Christ had not any real body, and therefore had not any proper flesh and blood, it seems, on this ground, when they used to celebrate the eucharist they did not make any use of wine, which represents the blood of Christ, but of water only.

We have little account of

what they thought with respect to baptism; but it seems that some of them at least disused it; and it is said that others abstained from the eucharist and from prayer.

The greatest part of this denomination adopted rules of life which were full of austerity, recommending a strict and rigorous abstinence; and prescribed the most severe bodily mortifications, from a notion that they had a happy influence in purifying and enlarging the mind, and in disposing it for the contemplation of celestial things.

The Egyptian Gnostics are distinguished from the Asiatic by rejecting the evil principle of the passions—by making Jesus and Christ two persons, and by less severity of life and manners.*

These branches of the Gnostics were subdivided into various denominations. See *Antitactæ*, *scodrites*, *Bardesanites*, *Basiliidians*, *Carpocratians*, *Cerdonians*, *Cerinthians*, *Marcosians*, *Ophites*, *Saturnians*, *Simonians*, and *Valentinians*.

GORTONIANs,* a sect that made great disturbance in New England in 1643. S. Gorton was their leader, and was charged with Antinomian sentiments.†

***GOSPELLERS**, a sect which arose at the time of the Reformation in England, and which speaking slightly of the Law and all its obligations, and

talking highly of grace, are charged with introducing Antinomianism into this country.‡

***GRECIANS**. The ancient Greeks derived their theology and mythology from Egypt or Syria, or perhaps both. Mr. Bryant says, those who derived their religion from Egypt and the East misconstrued every thing they borrowed, and added many absurdities of their own § Others suppose the Greek mythology a corruption of the Scripture History, and much learned ingenuity has been employed to shew that the gods of Greece borrowed their History from the Jewish Patriarchs. Saturn is supposed to have been Noah, Neptune Japhet, Apollo Joshua, Bacchus Moses, and so of the rest, except Jupiter or Jove, the supreme God, whose name is derived from *Jah*, or the incommunicable name, *JEHOVAH*.|| The probability seems to be that in the first instance most pagan nations worshipped the Sun and other heavenly bodies, and afterwards those herbes, or secondary gods, whose history they borrowed from tradition, and improved by poetic fables, till they formed the elegant system of the Greek Mythology.

GREEK CHURCH. In the eighth century there arose a difference between the eastern and western churches, which was carried on with great vehemence during the ninth cen-

* Mosheim vol. i. p. 68—109. Priestley's Eccles. History, vol. i. p. 51—156. History of early opinions, vol. i. p. 140. Percival's Dissertations. † Hutchinson's Hist. vol. i. p. 117. ‡ Grant's History of the Eng. Church, vol. i. p. 108. § Bryant's Analysis, vol. i. p. 326. || Eusebius's Orig. Sacra. lib. iii. ch. v. Bell. Hist. of Rel. p. 93, &c.

tury; and in the eleventh a total separation took place. At that time the patriarch Michael Cerularius, who was desirous to be freed from the papal authority, published an invective against the Latin church, and accused its members of maintaining various errors. Pope Leo retorted the charge, and sent legates from Rome to Constantinople. The Greek patriarch refused to see them; upon which they excommunicated him and his adherents publicly in the church of St. Sophia, A. D. 1054. The Greek patriarch excommunicated those legates, with all their adherents and followers, in a public council; and procured an order of the emperor for burning the act of excommunication which they had pronounced against the Greeks. This rupture has never been healed; and at this day a very considerable part of the world profess the religion of the Greek, or eastern church. The Nicene and Athanasian creeds are the symbols of their faith.

The principal points which distinguish the Greek church from the Latin, are as follow:—(1.) They maintain that the Holy Ghost proceeds from the Father *only*, and not from the Father and Son.—(2.) They disown the authority of the pope, and deny that the church of Rome is the true catholic church.—(3.) They do not affect the character of infallibility.—(4.) They utterly disallow works of supererogation, indulgences, and dispensations.—(5.) They admit of prayers and services for the dead, as an ancient and pious custom; and

even pray for the remission of their sins: but they will not allow the doctrine of purgatory, nor determine anything dogmatically, concerning the state of departed souls.—(6.) Some, as the Georgians, defer the baptism of their children till they are three or four, or ten years of age.—(7.) The chrism, or baptismal unction, immediately follows baptism. The priest anoints the person baptized in the principal parts of the body, with an ointment consecrated with many curious circumstances for that purpose by a bishop; this chrism is called the unction with ointment, and is a mystery peculiar to the Greek communion, holding the place of confirmation in that of the Roman: it is styled *the seal of the gift of the Holy Ghost*.—(8.) They insist that the sacrament of the Lord's supper ought to be administered in both kinds: and they give the sacrament to children after baptism.—(9.) They exclude confirmation and extreme unction out of the seven sacraments; but they use the holy oil, or *euchalaion*, which is not confined to persons in the close of life, like the extreme unction of the Roman church; but is administered, if required, to devout persons upon the slightest malady. Seven priests are required to administer this sacrament regularly, and it cannot be administered at all by less than three. After the oil is solemnly consecrated, each priest, in his turn, anoints the sick person, and prays for his recovery.—10. They deny auricular confession to be a divine

precept, and say it is only a positive institution of the church. Confession and absolution constitute this mystery in the Greek church, in which penance does not make a necessary part.—11. They do not pay any religious homage to the eucharist.—12. They administer the communion to the laity both in sickness and health.—13. They do not admit of images or figures in bass-relief, or embossed work; but use painting and sculpture in silver.—14. They permit their secular clergy to marry once; but never twice, unless they renounce their function, and become laymen.—15. They condemn all fourth marriages.

The invocation of saints and transubstantiation, are alike received by the Greek and Latin churches. They observe a number of holydays, and keep four fasts in the year more solemn than the rest; of which the fast in lent, before easter, is the chief.

The service of the Greek church is too long and complicated to be particularly described in this work. the greatest part consists in psalms and hymns.—Five orders of priesthood belong to the Greek church; viz. bishops, priests, deacons, sub-deacons, and readers; which last include singers, &c. The episcopal order is distinguished by the titles of metropolitan, arch-bishops, and bishops. The head of the Greek church, the patriarch of Constantinople is elected by twelve bishops, who reside nearest that famous capital; but the right of confirming this election be-

longs at present to the Turkish emperor. The power of this prelate is very extensive. He calls councils by his own authority to govern the church, and with permission of the emperor, administers justice in civil cases among the members of his communion. The other patriarchs are those of Jerusalem, Antioch, and Alexandria, all nominated by the patriarch of Constantinople, who enjoys a most extensive jurisdiction. For the administration of ecclesiastical affairs, a synod, convened monthly, is composed of the heads of the church resident in Constantinople. In this assembly the patriarch of Constantinople presides, with those of Antioch and Jerusalem, and twelve archbishops.

In regard to discipline and worship, the Greek church has the same division of the clergy into regular and secular, the same spiritual jurisdiction of bishops and their officials, the same distinction of ranks and offices with the church of Rome.

The Greek church comprehends in its bosom a considerable part of Greece, the Grecian isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lydia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine; Alexandria, Antioch, and Jerusalem; the whole of the Russian empire in Europe; great part of Syberia in Asia; Astracan, Casan, and Georgia.

The riches of some of the Greek churches and monasteries, in jewels, (particularly pearls,) in plate, and in the habits of the clergy, are very great, and reckoned not much

inferior to those in Roman Catholic countries.* See *Russian Church*.

***GYMNOSOPHISTS**, a sect of Indian Philosophers, famous in antiquity for their strict adherence to the principles of the Religion they professed, their devotedness to the study of wisdom, and their aversion to idleness and indolence. They believed in the immortality and transmigration of the soul, and placed the chief happiness of man in a contempt of the delusive pleasures and attractions of this mortal life. They dwelt in woods, where they lived upon the wild products and fruits of the earth, and never drank wine, nor married. In some

cases they did not form themselves into Societies, but each had his private recess, where he studied and performed his devotions by himself. These were a kind of Hermits, of which some are said to have dwelt on a mountain in Ethiopia.

They were called *Gymnosophists*, i. e. naked Philosophers, not because they went absolutely naked, but perhaps in ridicule, because they wore only what was required for decency and convenience. Some of them attained to eminence in the Sciences, and practised medicine. They are supposed to have had their origin from the Bramins.†

* Ricaut's State of the Greek Church. King's History of the Greek Church, p. 11—134. Father Simon's Religion of the Eastern Nations, p. 5—8. Thevenot's Travels, p. 412. Broughton's Hist. Lib. vol. i. p. 145. History of Religion, vol. vi. p. 251-259. Pinkerton's Greek Church in Russia. † Ency. Perth.

H

***HALDANITES**, the followers of Messrs. Robert and James Haldane, 2 gentlemen, brothers, and seceders from the Church of Scotland, who, about 15 years since formed the design of devoting themselves to the propagation of the Gospel in India; but, being prevented by the East India Company, diverted their attention to its dissemination at home; and spent considerable sums in the erection of large places of worship in

Edinburgh and Glasgow, and in other means of circulating the true Religion. In the prosecution of their enquiries after truth they adopted many of the tenets of Sandemanianism, with very rigid forms of discipline. Afterwards they became Baptists, and the Party divided and subdivided till they came into obscurity, and most of their followers have either joined the Scotch Baptists under Mr. M^r Lean, the Scotch Independants

under Messrs. Ewing, Wardlaw, &c. the Daleites, or the Sandemanians.*

HATTEMISTS, derive their name from P. Van Hatterm, a minister in the province of Zealand, in the 17th century. He interpreted the Calvinistic doctrine concerning absolute decrees, so as to deduce from it the system of a fatal and uncontrollable necessity. He denied the difference between moral good and evil, and the corruption of human nature. Hence he concluded that mankind were under no sort of obligation to endeavour after a regular obedience to the divine laws; but that the whole of religion consisted, not in acting, but in suffering, and that all the precepts of Christ are reducible to this one—that we bear with patience the events that happen, and make it our study to maintain tranquility of mind. He also affirmed, that Christ had not satisfied the divine justice by his death and sufferings; but had only signified to us thereby that the Deity was propitious towards mankind. He maintained farther that this was Christ's manner of justifying tyrinners: and also that God does not so properly punish men for their sins, as by them.† See *Necessarians*, and *Secedans*.

***HEATHEN** a term which like Gentiles was applied formerly to all nations but the Jews, and is still applicable to all Pagan nations.

***HEBREWS**, the posterity of *Eber*, the ancestors of Abraham (Gen. xi. 16—26) and the Jews. So Paul being by both parents a Jew, calls himself a Hebrew of the Hebrews, Phil. iii. 5. Some think, however, that the term was used in allusion to its original import, a *pilgrim* or *stranger*; so they read, Gen. x. 21. Shem was the father of all the children (not of *Eber*, but) of *passage* or *pilgrimage*. i. e. of all pilgrims. See Heb. xi. 1—16.‡

HELCESAITES, or **HELCSAITES**. See *Elcesaites*; and to what is there said, it may be added, that they appear to be a party of Ebionites, called also Ossens, Sampseans and Ampsenians, who subsisted under one or other of these names through most part of the 2d and 3d centuries. Their opinions are involved in much obscurity: thus far seems to be ascertained that they rejected certain parts of both the old and new Testaments; and in some cases excused apostasy, or at least admitted of equivocation, when called upon to renounce Christianity.§

***HELLENISTS**, Jews who spake the Greek language, Acts vi. 1.¶ To such we are indebted for the Septuagint, or Greek version of the Old Testament vulgarly called the *seventy*. Others think they were Grecian proselytes to the Jewish Religion—Grecian Jews.¶

* Evans's Sketch. 13th. Ed. p. 307. † M. shelm, vol. iv. p. 553—4.

‡ Parkhurst's Greek. Lex. in 'Εβραϊσμός. § Lardner's Heretics, p. 424, &c. ¶ Doolridge in loc. ¶ Wolfius in Loc. Parkhurst's Greek Lex. in Ἑλληνιστῆς.

***HEMERO-BAPTISTS**, a Jewish Sect which practised daily Baptism, or frequent religious washings, which is said to have been the case also with the Christians of St. John, at least on some occasions.*

HENRICIANS, the followers of one Henry, a pious and zealous monk of the 12th century. He rejected the baptism of infants, censured with severity the licentious manners of the clergy, whom he in vain attempted to reform, and treated the festivals and ceremonies of the church with great contempt. He died in prison.†

HERACLEONTES, the followers of Heraclion, from whom they were named.‡ See *Valentinianus*.

***HERETICS**, those who maintain pernicious and destructive principles. See *Essay on Truth*, p. Formerly heresy was by our laws a capital crime, and punished by burning to death. After the Reformation the penalty was committed for fine and imprisonment, &c. which has been recently done away by the Act Geo. iii. a circumstance much to the honor of the present age.

HERMOGENIANS, a denomination which arose towards the close of the second century; so denominated from Hermogenes, a painter by profession. He regarded matter as the turbid fountain of all evil, and could not persuade himself that God had created it, because he was willing to attri-

bute to him nothing but good; he believed however that from this eternal mass of evil and corruption the Deity formed this beautiful world, and its inhabitants, both celestial and terrestrial.§

HERNHUTTERS, Moravians, or United Brethren, so called from their settlement at Hernhuth. See *United Brethren*.

HERODIANS, those Jews which adhered to Herod and the Roman Government, and in many instances symbolized with the Heathen, in opposition to the patriotic party, which adhered closely to the Mosaic law, and groaned under this foreign yoke. They were chiefly Sadducees, and persons of licentious manners.|| See *Mark* viii. 15.

HETEROUSIANS, a name given to one of the Arian divisions, who taught that the nature of the Son was not even similar to that of the Father. See *Homoiousians*.

HERACITES, a denomination in the third century; so called from their leader Herax, a philosopher and magician of Egypt, who maintained that the principal object of Christ's ministry, was the promulgation of a new law, more severe and perfect than that of Moses. Hence he concluded that the use of flesh, wine, wedlock, and of other things agreeable to the outward senses, which had been permitted under the Mosaic dispensation, was absolute-

* Scotch Theol. Dict. † Mosheim, vol. ii. p. 448. ‡ Broughton vol. i. p. 484. § Mosheim, vol. i. p. 190. Lardner's Heretics, p. 374, &c. || Stackhouse's Hist. of the Bible vol. v. p. 128.

ly prohibited by Christ. He is said to have excluded from the kingdom of heaven children who died before they had arrived to the use of reason; and that upon the supposition that God was bound to administer rewards to those *only* who had fairly finished their victorious conflict with the body and its lusts; he maintained also that Melchisedec was the Holy Ghost. His disciples taught, that the Word, or Son of God, is contained in the Father, as a little vessel in a great one; whence they had the name of *Metempsychotes*. He also denied the doctrine of the resurrection.*

HINDOOS, or **HINDUS**, (otherwise called *Gentoots*) the original inhabitants of Hindoostan (or Inglostan) and the bramins are their priests. They pretend that their legislator, Brahma, bequeathed to them a book, called the *vedas*, containing his doctrines and instructions. The shanscrit language, in which the vedas are written, was, for many centuries concealed in the hands of the bramins; but has at length been brought to light by the indefatigable industry of the

late learned and ingenious Sir Wm. Jones, and others.

The Rev. Mr. Maurice, a learned writer of the present day, has, in an elaborate work, entitled, "A History of the Antiquities of India," traced the origin of the Hindoo nation, and developed their religious system. The following imperfect sketch of the religion of Hindostan, is taken from that author.

He supposes that the first migration of mankind took place before the confusion of tongues at Babel, from the region of Ararat, where the ark rested. By the time the earth was sufficiently dry for so long a journey, either Noah himself, or some descendant of Shem, gradually led on the first journey to the western frontiers of India; that this increasing colony flourished for a long succession of ages in primitive happiness and innocence; practised the purest rites of the patriarchal religion, without images and temples, till at length the descendants of Ham invaded and conquered India, and corrupted their ancient religion.

According to the Hindoo theology, Brahmeh,† the great

* Mosheim, vol. i. p. 246. Broughton, vol. i. p. 493.

† The shanscrit language was till lately little known even in Asia. It is deemed sacred by the bramins, and confined solely to the offices of religion. The import of its name is, according to the eastern style, *the language of perfection*. Encyclopædia, vol. xiv. p. 520.

‡ According to Sir W. Jones, the supreme God Brahmeh, in his triplé form, is the only self-existent divinity acknowledged by the philosophical Hindoo. When they consider the divine power, as exerted in creating or giving existence to that which existed not before, they call the Deity Brahmeh. When they view him in the light of destroyer, or rather changer of forms, he is called Mahadeo, Seeva, and various other names. When they consider him as the preserver of created things, they give him the name of Veeshnu; for since the power of preserving

being, is the supreme, eternal, uncreated God. Brama, the first created being, by whom he made and governs the world, is the prince of the beneficent spirits. He is assisted by Veeshnu, the great preserver of men, who, nine several times, appeared upon earth, and under a human form, for the most benevolent purposes. Veeshnu is often styled Creeshna, the Indian Apollo, and in his character greatly resembles the Mithra of Persia. This prince of the benevolent Deutas has for a co-adjutor Mahadeo, or Seeva, the destroying power of God. And this three-fold divinity, armed with the terrors of almighty power, pursue through the whole extent of creation the rebellious Deutas, headed by Mahasoor, the great malignant spirit who seduced them, and dart upon their flying hands the fiery shafts of divine vengeance.

The nine incarnations of Veeshnu, represent the deity descending in a human shape to accomplish certain awful and important events, as in the instance of the three first; to confound blaspheming vice, to sub-

vert gigantic tyranny, and to avenge oppressed innocence, as in the five following; or finally, as the ninth to abolish human sacrifices.

The Hindoo system teaches the existence of good and evil genii, or, in the language of Hindostan, debtas, dewtas, or devitas. These are represented as eternally conflicting together; and the incessant conflict which subsisted between them filled creation with uproar, and all its subordinate classes with dismay.

The doctrine of the metempsychosis, or transmigration of souls, is universally believed in India, from which country it is supposed to have originated many centuries before the birth of Plato, and was first promulgated in the preta of Ulyssa, the Plato of India. This doctrine teaches that degenerate spirits, fallen from their original rectitude, migrate through various bobuns, in the bodies of different animals.

The Hindoos suppose that there are fourteen bobuns, on spheres; seven below, and seven above the earth. The spheres above the earth are gradually

creation by a superintending providence belongs eminently to the Godhead, they hold that power to exist transcendently in the preserving member of the triad, whom they suppose to be every where always; not in substance, but in spirit and energy. See Asiatic Researches.

Following the leading ideas of Sir W. Jones, Mr. Manice asserts, that there is a perpetual recurrence of the sacred triad in the Asiatic mythology; that the doctrine of a trinity was promulgated in India, in the preta, 1500 years before the birth of Plato; for of that remote date are the Elephanta cavern, and the Indian history of Mahabharat, in which a triad of Deity are alluded to, and designated. Hence he supposes that the doctrine of a trinity was delivered from the ancient patriarchs, and diffused over the east during the migration and dispersion of their hebrew posterity.

ascending. The highest is the residence of Brahma, and his particular favourites. After the soul transmigrates through various regional mansions, it ascends up the great ladder of seven gates, and through the revolving spheres, which are called in India, the bobuns of purification.

It is the invariable belief of the bramins that man is a fallen creature. Their doctrine of the transmigration of the soul is built upon this foundation. The professed design of the metempsychosis was to restore the fallen soul to its pristine state of perfection and blessedness. The Hindoos represent the Deity as punishing only to reform his creatures. Nature itself exhibits one vast field of purgatory for the masses of existence. Their sacred writings represent the whole universe as an ample and august theatre for the probationary exertion of millions of beings, who are supposed to be so many spirits degraded from the high honours of angelical distinction, and condemned to ascend, through various gradations of toil and suffering, to that exalted sphere of perfection and happiness which they enjoyed before their defection.

This doctrine, so universally prevalent in Asia, that man is

a fallen creature, gave birth to the persuasion, that by severe sufferings, and a long series of probationary discipline, the soul might be restored to its primitive purity. Hence oblations the most costly, and sacrifices the most sanguinary, in the hope of propitiating the angry powers, for ever loaded the altars of the pagan deities. They had even sacrifices denominated those of *regeneration*, and those sacrifices were always profusely stained with blood.

The Hindoos suppose that the vicious are consigned to perpetual punishment in the animation of successive animal forms, till, at the stated period, another renovation of the four yugs, or grand astronomical periods, shall commence upon the dissolution of the present. Then they are called to begin anew the probationary journey of souls, and all will be finally happy.

The destruction of the existing world by fire is another tenet of the bramins.

The temples, or pagodas, for divine worship in India, are magnificent; and their religious rites are pompous and splendid. Since the Hindoos admit that the Deity occasionally assumes an elementary form, without defiling his holi-

* It is supposed that Pythagoras derived his doctrine of transmigration from the Indian bramins; for in that ancient book, the *Institutes of Menu* , said to be compiled many centuries before Pythagoras was born, there is a long chapter on transmigration and final beatitude. It is there asserted, that so far as vital souls, addicted to sensuality, indulge themselves in forbidden pleasures, even to the same degree shall the acuteness of their senses be raised in their future bodies, that they may suffer analogous pain.

ness, they make various idols to assist their imaginations, when they offer up their prayers to the invisible Deity.

Besides the daily offerings of rice, fruit, and ghee, at the pagodas, the Hindoos have a grand annual sacrifice, not very unlike that of the scape-goat among the Hebrews.* They make various and frequent ablutions, which are intended as means of purifying their souls from sin.

The Hindoo religion is divided into a great variety of sects, but ultimately branched forth into two principal ones; those of Verrshna and Seeva, the worshippers of the Deity in his destroying and preserving capacities.

There subsists to this day among the Hindoos a voluntary sacrifice of too angular and shocking a nature to pass unnoticed, which is that of the wives burning themselves with the bodies of their deceased

husbands. These women are trained from their infancy in the full persuasion of their celestial rank; and the belief that this voluntary sacrifice is the most glorious period of their lives; and that thereby the celestial spirit is released from its transigrations, and the evils of a miserable existence, and flies to join the spirit of their deceased husbands in a state of purification.

In a particular district of Bengal religious veneration is paid to the Cow: in former times it was universal through Hindostan. This animal is venerated in a religious sense, as holding in the rotation of the metempsychosis the rank immediately preceding the human form; and in a political sense, as being the most useful and necessary of the whole animal creation, to a people forbidden to feed on any thing which has breathed the breath of life.

From the earliest period, the

* The necessity of some atonement for sin, is one of the prevailing ideas among the Hindoos. Hence they sacrifice certain animals at stated seasons, and particularly a horse, which is the victim above referred to; and hence the voluntary tortures which they inflict upon themselves. Mr. Swartz, one of the Malabar missionaries, who was instrumental in converting 2000 persons to the Christian religion, relates that a certain man on the Malabar coast had inquired of various devotees and priests how he might make atonement; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was to place his naked feet, and walk about 400 miles. If, through loss of blood, or weakness of body, he was necessitated to halt, he was obliged to wait for healing and strength. He undertook his journey; and while he halted under a large shady tree, where the gospel was sometimes preached, one of the missionaries came and preached in his hearing from these words: "The blood of Jesus Christ cleanseth from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, *This is what I want*; and he became a living witness of the truth of that passage of scripture which had such a happy effect upon his mind. See Baptist Annual Register for 1794.

people of India, like the Chinese, seem to have maintained the same Religion, Laws, and Customs. The Religion of the Hindoos, though involved in Superstition and Idolatry, seems to have been originally pure; inculcating the belief of an eternal and omnipotent Being; their subordinate deities, Brahma, Veesnu, and Seeva, being only representatives of the Wisdom, Goodness, and Power of the supreme Being, whom they call "*The Principle of Truth, the Spirit of Wisdom, and the Supreme Being*;" the others think them emblematic of the mysterious doctrine of the Trinity, as believed by the ancient Hebrews.

It is a singular circumstance that there is a striking similarity between the sacred Rites of the Hindoos and those of the ancient Jews; for instance, between the character of the Bramins or Priests, and the Jewish Levites; between the ceremony of the Seapo Goat, and a Hindoo ceremony, in which a Horse is used for the Goat. Many obsolete Customs alluded to in the Old Testament, might also receive illustration from the religious ceremonies of the Hindoos. They are perfectly indifferent about making proselytes or converts to their Religion, alleging, that all Religions are equally acceptable to the supreme Being; and that his Wisdom and Power would not have permitted such a variety, if he had not found pleasure in beholding them.

If we could credit what has been advanced by some writers

on the sublime sentiments, the virtuous character, the patience, the constancy, the faith, and the toleration of the Hindoos, we should be led to consider their religion as not only harmless, but in many respects highly meritorious; but other accounts, which we consider as much more authentic, compel us to suspect such representations. The vedas, it is true, contain some sublime sentiments, but mixed with a vast quantity of fable and imposture. If what has been called the patience, fortitude, and faith, of the Hindoos, were viewed with an impartial eye, it might excite little other than pity and disgust: and even the tolerance of which their religion boasts, like that of every other species of paganism, is confined to the diversities among themselves. As great hatred to christianity is discovered among them as, among almost any other people.

The Baptist Society, which was founded in 1752, for evangelizing the heathen, first sent two of their ministers: viz. Mr. J. Thomas, and Mr. W. Carey, to this country: and all their communications, as well as the testimonies of many others who have made particular inquiry into these things, fully confirm the above remarks.

For seven years Mr. Carey and his colleague, with another who joined them, seem to have laboured without any real success. But in the latter end of the year 1800, after the arrival of four more missionaries, and when they had formed a settlement at Serampore, in the vi-

clivity of Calcutta, success began to attend their labours. The new testament, which had been translated into Bengalee, was now printed; and several of the natives, who, it had been said, would never relinquish cast, cheerfully made this sacrifice, and were baptized in the name of the Lord Jesus. From that time to this they have been gradually increasing: and the scriptures have been translated into several of the Eastern languages; Missionaries have also been sent from other Societies, and, as our Lord said in another case — 'the fields are white unto the harvest.'

HOFFMANISTS, those who espoused the sentiments of Daniel Hoffman, professor in the university of Helmstadt, who in the year 1598 taught that the light of reason, even as it appears in the writings of Plato and Aristotle, is adverse to religion; and that, the more the human understanding is cultivated by philosophical study, the more perfectly is the enemy supplied with weapons of defence.*

HOMEIOUSIANS, a name given to a branch of the Arians, who maintained that the nature of the Son was similar to that of the Father. See *Arians*.

HOPKINSIANS, or **HOPKINTONIANS**, so called from the Rev. Samuel Hopkins, D. D. pastor of the first congregational church at Newport; who in his sermons and tracts has made several additions to the sentiments first advanced by the celebrated Jonathan Edwards,

late president of New Jersey college.

The following is a summary of their distinguishing tenets, with a few of the reasons by which they are supported.

1. That all true virtue, or real holiness, consists in *disinterested benevolence*. The object of benevolence is universal being, including God and all intelligent creatures. It wishes, and seeks the good of every individual, so far as is consistent with the greatest good of the whole, which is comprised in the glory of God, and the perfection and happiness of his kingdom. The law of God is the standard of all moral rectitude, or *holiness*. This is reduced into love to God, and to our neighbour: and universal good-will comprehends all the love to God, our neighbour, and ourselves, required in the divine law; and therefore must be the whole of holy obedience. Let any person reflect on what are the particular branches of true piety; and he will find that disinterested affection is the distinguishing characteristic of each. For instance — all which distinguishes pious fear from the fear of the wicked, consists in love. Holy gratitude is nothing but good-will to God and man, ourselves included, excited by a view of the good-will and kindness of God. Justice, truth, and faithfulness, are comprised in universal benevolence; so are temperance and charity: for an undue indulgence of our appetites and passions is contrary to

* Enseld's History of Philosophy, vol. ii. p. 5.

benevolence, as tending to hurt ourselves or others; and as opposite to the general good and the divine command. "In short, all virtues are nothing but love to God and our neighbour, made perfect in all its genuine exercises and expressions."

2. That all sin consists in selfishness. By this is meant an interested affection, by which a person sets himself up as the supreme, or only object of regard; and nothing is lovely in his view, unless suited to promote his private interest. This self-love is, every degree of it, enmity against God; it is not subject to the law of God, and is the only affection that can oppose it. It is the foundation of all spiritual blindness, and the source of all idolatry and false religion. It is the foundation of all covetousness and sensuality; of all falsehood, injustice, and oppression; as it excites mankind by undue methods to invade the property of others. Self-love produces all the violent passions; envy, wrath, clamour, and evil speak-

ing; and every thing contrary to the divine law, is briefly comprehended in this fruitful source of iniquity, self-love.

3. That there are no promises of regenerating grace made to the actions of the unregenerate. For as far as men act from self-love, they act from a bad end: for those who have no true love to God, really fulfil no duty when they attend on the externals of religion.*

4. That the impotency of sinners, with respect to believing in Christ, is not natural, but moral: for it is a plain dictate of common sense, that natural impossibility excludes all blame. But an unwilling mind is universally considered as a crime, and not as an excuse; and is the very thing wherein our wickedness consists.

5. That, in order to faith in Christ, a sinner must approve in his heart of the divine conduct, *even though God should cast him off for ever*; which however neither implies love to misery, nor hatred of happiness.† For if the law is good,

* The author of the Moral Disquisitions, while comparing Hopkinton with other Calvinists, has this inference. "It is evident that Hopkintonian sentiments are only the genuine, flourishing, and fruitful branches of the Calvinistic tree: for the Hopkintonians plead that there is no duty in the actions of sinners, because they are totally depraved. The broad foundation which supports our ample superstructure was long since deeply and firmly laid in the first principles of Calvinism. To support our theory we need no first principles, except those which Calvinists have adopted and improved against Pelagians and Arminians." See Spring's Moral Disquisitions, p. 40.

† As a particle of water is small in comparison of a generous stream, so the man of humility feels small before the great family of his fellow-creatures. He values his soul; but when he compares it to the great soul of mankind, he almost forgets and loses sight of it; for the governing principle of his heart is to estimate things according to their importance, therefore, he indulges a humble comparison with his

death is due to those who have broken it; and the judge of all the earth cannot but be right. Gen. xviii. 25. It would bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt in our hearts, and not till then, we shall be prepared to look to the free grace of God, through Christ's redemption.

6. That the infinitely wise and holy God has exerted his omnipotent power, in such a manner as he purposed should be followed with the existence and entrance of moral evil in the system. For it must be admitted on all hands, that God has a perfect knowledge, foresight, and view of all possible existences and events. If, that system and scene of operation, in which moral evil should never have existence, was actually preferred in the divine mind; certainly the Deity is infinitely disappointed in the issue of his own operations.

7. That the introduction of sin in, upon the whole, for the general good. For the wisdom and power of the Deity are displayed in carrying on designs of the greatest good: and the existence of moral evil has, undoubtedly, occasioned a more full, perfect, and glorious discovery of the infinite perfec-

tions of the divine nature, than could otherwise have been made to the view of creatures.

8. That repentance is before faith in Christ. By this is not intended, that repentance is before a speculative belief of the being and perfections of God, and of the person and character of Christ; but only, that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ, and entitled to the benefits of his mediation and atonement. So Christ commanded. *Repent ye, and believe the gospel; and Paul preached repentance towards God, and faith toward our Lord Jesus Christ.* Mark i. 15. Acts xx, 21.

9. That, though men became sinners by Adam, according to a divine constitution; yet they were, and are accountable for no sins but personal: for, (1.) Adam's act, in eating the forbidden fruit, was not the act of his posterity, therefore they did not sin at the same time he did. (2.) The sinfulness of that act could not be transferred to them afterwards: because the sinfulness of an act can no more be transferred from one person to another, than an act itself. (3.) Therefore Adam's act, in eating the forbidden fruit, was not the cause, but only the occasion, of his posterity's being sinners.

Maker, he feels lost in the infinitude and brightness of divine love, as a ray of light is lost in the sun, and a particle of water in the ocean. It inspires him with the most grateful feelings of heart, that he has opportunity to be in the hand of God as clay in the hand of the potter, and as he considers himself in this humble light, he submits the nature and size of his future vessel entirely to God. As his pride is lost in the dust, he looks up with pleasure toward the throne of God, and reflects with all his heart in the solitude of the divine administration.

Adam sinned, and now God brings his posterity into the world sinners.

10. That though believers are justified through Christ's righteousness, yet his righteousness is not transferred to them. For personal righteousness cannot be transferred from one person to another, nor personal sin, otherwise the sinner would become innocent and Christ the sinner. (See *Crispians*.) The scripture, therefore, represents believers as receiving only the benefits of Christ's righteousness in justification, or their being pardoned and accepted for Christ's righteousness' sake: and this is the proper scripture notion of imputation. Jonathan's righteousness was imputed to Mephiboseth, when David shewed kindness to him for his father Jonathan's sake. 2 Sam. ix. 7.

The Hopkinsians warmly advocate the doctrine of the divine decrees, that of particular election, total depravation, the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence; and therefore claim it as their just due, since the world will make distinctions, to be called *Hopkinsian Calvinists*.*

HUGONOTS, or **HUGUENOTS**, a name given by way of

contempt to the Reformed, or protestant Calvinists in France, about 1600. The name is variously derived; some take it from a gate in Tours, called *Hugon*, where they first assembled; others from a faulty French pronunciation of the German word *eidgenossen*, or confederates; and others from the first words of their original protest, or confession of faith, "*Huc nos venimus*," &c. The persecution which these people underwent has scarcely its parallel in history; in 1572, upwards of 70,000 of them were butchered in various parts of France, on the memorable eve of St. Bartholomew; nor were their sufferings much mitigated till Henry IV. in 1598, published the edict of Nantz, which secured them in the free exercise of their religion. But in 1685 this edict was cruelly and suddenly revoked by Louis XIV. when the persecution again began; their churches were demolished; their estates confiscated, their persons insulted by the bigotted soldiery; and after the loss of innumerable lives, 600,000 of them were driven into exile in foreign countries.†

"HUMANITARIANS," a term applied to those modern Socinians who maintain with Dr. Priestley the simple humanity of Christ; or that Jesus was "a mere man, the son of Jo-

* Hopkins on Holiness, pp. 7—222. Edwards on the Will, pp. 234—260. Bellamy's True Religion delineated, p. 16. Edwards on the Nature of True Virtue. Bellamy's Dialogues, p. 185. West's Essays on Moral Agency, pp. 170—181. Spring's Nature of Duty, p. 23. Moral Disquisitions, p. 40. Manuscript by Dr. Emmons.

† + Mischon, vol. iii. 404—45. N. Ed.

seph and Mary, and naturally as fallible and peccable as Moses, or any other Prophet.* See *Socinians and Unitarians*.

HUSSITES, the followers of John Huss, an eminent divine of Bohemia. He adopted the opinions of Wickliffe, and defended them before the infamous Council of Constance, who condemned him for a heretic; and he heroically suffered martyrdom in the cause of the Reformation, A. D. 1415. His death however excited an open Rebellion, and his followers, under the name Hussa, became very formidable both to the emperor and the pope, until they at length divided and were overcome.†

***HUSSEYITES**, a name appropriated to the admirers of Mr. Joseph Hussey formerly of Cambridge, a learned but eccentric divine. His principal peculiarities of opinion were—the pre-existence of Christ's human soul, or rather of a spiritual or glorious body, in which he appeared to the Patriarchs, &c. his high supra-lapsarian notions of the divine decrees, and his objection to all offers or invitations to unconverted sinners.† See *Supra-lapsarians* and *Crispianes*.

†**HUNTINGDON**, Countess of. This Lady is not introduced here, either as a heretic, or the founder of a sect; for she always professed herself a member of the Church of England, and was a strenuous defender

of its doctrine. She was the patron of Mr. Whitfield, and other Evangelical Clergymen, and styled herself of her right as a peeress to protect them as her Chaplains. Having liberately devoted the whole of her fortune to the propagation of the gospel, she erected many Chapels in different parts of the Kingdom, where she conceived the gospel was not preached, and during her life-time supplied them with ministers either of the establishment or dissenters, as she was able, having founded a College for the education of young men for this end. At her death in 1791, these concerns devolved upon her friend, Lady Ann Kiskine, and since her time have been conducted by a Committee. The Church Service is generally read in her Chapels on the Sabbath day; and both ministers and people are usually classed as *Calvinistic Methodists*.

That a woman of her high rank, and great personal accomplishments, should devote herself to such pursuits, became of course the subject of surprise and ridicule. The late prince Frederick of Wales, being once told, in a sneer, by another lady, that Lady H. was "praying with her beggars," shook his head and replied—"When I come to die I think I shall be happy to seize the skirt of Lady H's mantle, to lift me up with her to heaven."‡

* Priestley's Defence of Unitarianism for 1806, p. 101, 2.

† Mosheim, vol. iv. 284—vol. v., 117.

‡ Hussey's Glory of Christ unveiled—Operations of Grace, but no others, &c.

§ Bayley's Church Hist. vol. iii. p. 229, &c.

HUNTINGTONIANS, the followers of Wm. Huntington (alias Hunt) who from a very low situation in life, being first a labourer and afterwards a Coal-heaver, rose to be minister of Providence Chapel, Gray's Inn Lane—to a high degree of popularity, and to considerable opulence. He was certainly a man of strong natural powers, and much under the influence of Enthusiasm; but it does not belong to this work to enter into private character, or Biographical enquiries; we have to do only with his theological opinions, which were high Calvinism, and similar to those ascribed to Dr. Crisp and Mr. Flussey, as just mentioned above. Notwithstanding his want of education, which he in some degree repaired, his works amount to no less than 20 vol. in 8vo.*

HUTCHINSONIANS, the followers of John Hutchinson, Esq. a very learned, ingenious, and laborious layman of Yorkshire, in the last century. After receiving a liberal education he was appointed successively Steward to Mr. Bathurst, the Earl of Scarborough, and the Duke of Somerset. In these situations he paid particular attention to Mineralogy and Fossils, and formed that fine collection afterwards bequeathed by Dr. Woodward to the University of Cambridge. He soon, however, confined his attention to Scripture Philosophy, and from the sacred writings alone formed that system which is usually called by his name.

His writings make 12 vol. in 8vo. published successively between the years 1724 and 48.

Mr. Hutchinson begins with discarding what is usually called Natural Religion, and derives all his science from the Hebrew Scriptures, which he considers as the fountain of true knowledge, both in Philosophy and Religion.

The Hebrew he considers as the Primitive language of mankind, and revealed immediately from heaven; but the points and accents he totally discards, considering the Jews as bad guides in the study of the Old Testament. To every Hebrew root he affixes one radical idea, which he supposes to pervade all its forms; and for this radical idea he trusts more to his own ingenuity and industry in examining the sacred books, than to either Lexicographers or Translators, as will be seen in the following instances.

The Hebrew name of God, which he calls *Alam*, he considers as strictly plural, and referring to the persons of the Trinity; and the construction of the noun plural with the verb singular (which is a Hebraism) he views as referring to the unity of the divine essence.

A considerable point of philosophy is founded on the Heb. *Shemim*, or names of the celestial fluid, in the three conditions of fire, light, and spirit; there he explains as the primary elements of the Trinity; observing that the Father is called in scripture "a consuming fire."

* The Works of Huntington and Works—particularly, The Bank of Faith—The naked bow of God—Armistice Skeleton, &c.—See also 'The voice of years,' by a Layman, 12mo.

(Deut. iv. 24.) the Son, "the true light." John i. 9. and the name of the third person is the Holy Spirit--the same word in the sacred languages--(as in some others) signifying both spirit and wind, or the air in motion.

It should have been remarked that *Alus*, the participle of *Alum* is by Mr. H. appropriated to the 2nd person of the Trinity: and as he thinks the noun plural means the *swearers*, or the sacred persons bound by oath in covenant for man's redemption; so by *Alus* he understands that person on whom the curse of the oath fell (for he supposes every oath to imply a curse or penalty) namely, the Son of God incarnate to bear "the curse" for our Salvation.

The word *Beruth*, usually translated covenant, he supposes to mean strictly the *purifier*, and, instead of "making a covenant" he would read "cutting off a purifier," alluding to the Lord Jesus who is compared to "a refiner's fire" and to "fuller's soap," (Mal. iii. 2.) as being the great purifier of his people.

Another term of mysterious import in this system is that of *Cherubim*, which he does not refer to the Angelic orders; but considers the Cherubic form, namely the ox, the lion, and the eagle, as typical, first of the trinity of nature (as Mr. H. speaks) namely fire, light, and air; and 2dly, as referring to the sacred Trinity of persons in the Godhead; and the junction of the lion and man, in this emblematic figure, he understands as pointing out the union of the

human nature to the Son of God, who is called "the lion of the tribe of Judah."

Thus, from these and some few other radical words, Mr. H. founds, not only a peculiar Theology, but a system of Philosophy materially different from that of Sir Isaac Newton. Sir Isaac supposes a vacuum in nature, but Mr. H. a plenum; conceiving the whole system of nature a vast sphere, in the centre of which is placed the Sun; thus he considers as an orb of fire, emitting light to the extremities of the system, where it is condensed into air, (or material spirit) and reverting back to the sun, as it approaches its source is melted (or rather ground) into light and fire. In the immense distance of the circumference of this system he places the fixed stars; but admits no other solar system than one, beyond the limits of which he conceives there can be nothing beside outer and utter darkness.

It is an axiom with Mr. H. that all our ideas are borrowed from external objects; hence his science is a kind of allegorical philosophy, and he has a peculiar way of spiritualizing the scriptures in reference to scientific objects--as for instance, the Cherubim in the Tabernacle and Temple, as above explained.

It is impossible here to produce (much less examine) the various Scriptures on which Mr. H. and his followers rest their hypotheses; the inquisitive reader will refer to the authorities below. It may be proper to add that they adopt the Copernican (which they categori-

the scriptural) system of the heavens, and confirm their notion of the identity of fire, light, and air, by the modern experiments in Electricity.

In expounding the Old Testament, particularly the Psalms, the Hutchinsonians follow the *Correians*,* (which see) and consider Jesus Christ and his redemption as the sum and substance of the Scriptures.

It must be confessed that there is an asperity in Mr. H's manner of writing unbecoming the dignity of his subject: his style is affectedly learned and obscure, and his manner dogmatical; these defects have made his works unpopular, and indeed unintelligible to those who have not encountered their perusal in good earnest; and he gives sometimes a loose to his imagination on the mere ground of doubtful etymologies, and

supposed analogies. Yet it must be allowed there are many very ingenious suggestions in his writings, which have been much better expressed in the works of Mr. Spearman, Rev. J. Parkhurst, Rev. William Jones, Bishop Horne, and particularly by Ed. Pres. Forbes, whose letter to a Bishop is, perhaps, the best compendium existing of his eccentric system.*

HYPsISTARII, worshippers of the *most high*, a denomination in the fourth century; whose doctrine is reported to have been an assemblage of Paganism, Judaism,† and Christianity. They adored the most high God with the Christians; but they also revered fire and light with the pagans, and observed the sabbath and the distinction of meats with the Jews. They are supposed by some to be a branch of the *Massilians*.†

* Hutchinson's Works, vol. iii. p. 10, &c. Spearman's Inquiry, p. 260—273. Hodges's Ihu, p. 35. Lee's Sophron, vol. i. p. 31. vol. iii. p. 603. Jones's Lectures, pp. 9, 10. Skinner's Ecclesiastical History of Scotland, vol. ii. p. 673—679. Forbes's Works. Pike's Philosophia Sacra.

† Encyclopædium, vol. ix. p. 48.

J

JACOBITES, a denomination of eastern christians in the sixth and seventh centuries, so denominated from Jacob Baradaeus, or Zanzalus, a disciple of Eutyches and Dioscorus. His doctrines spread in Asia and Africa to that degree, that the denomination of the Eutychians were swallowed up by that of the Jacobites, which also comprehended all the Mono-

physites of the East; i. e. such as acknowledged but one nature, and that human, in Jesus Christ; including the Armenians and Abyssinians. They denied the doctrine of the Trinity, and made the sign of the cross with one finger, to intimate the oneness of the Godhead.

The Jacobites are of two sects; some following the rites of the Latin church, and others

continually separated from the church of Rome.*

The name Jacobites was used with us in the 17th century as a political distinction, to mark the adherents of K. James II. who were also called *Anglo-jacs*. A term very not thus, viz. *Jacobins* was used also to designate the violent party in the French Revolution, on account of their holding their meetings in a convent of Jacobins in Paris.

JANSÉNISM, a denomination of Roman Catholics in France, which was formed in the year 1640. They follow the opinions of Jansenius, bishop of Ypres from whose writings the following propositions are said to have been extracted. 1. That there are divine precepts which good men, notwithstanding their desire to obey, cannot, nor nevertheless absolutely unable to obey, nor has God given them that measure of grace which is essentially necessary to render them capable of such obedience.—2. That no person in this corrupt state of nature can resist the influence of divine grace, when it operates upon the mind.—3. That, in order to render human actions meritorious, it is not requisite that they be exempt from necessity, but that they be free from constraint.—4. That the Semi-Pelagians err greatly, in maintaining that the human will is endowed with the power of either receiving or rejecting the aids and influences of preventing grace.—5. That whoever affirms that Jesus Christ made expiation, by his suffer-

ings and death, for the sins of all mankind, is a Semi-Pelagian. Of these propositions Pope Innocent X. condemned the first four as heretical, and the last as rash and impious. But he did this without asserting that these were the doctrines of Jansenius, or even passing him, which did not satisfy his adversaries nor silence him. The next Pope, however, Alexander VII. was more particular, and determined the said propositions to be the doctrines of Jansenius which excited no small troubles in the Gallican Church.

This denomination was also distinguished from many of the Romanist atheists, by their maintaining that the holy scriptures and public liturgies should be given to the people in their mother tongue and they consider it as a matter of importance to meditate upon all Christians, that true piety does not consist in the performance of external devotions, but in inward holiness and divine love.

As to Jansenius it must be confessed that he was more diligent in the search of truth than courageous in its defence. It is said that he read through the whole of St. Augustine's works ten, and some parts 20 times; from these he made a number of excerpts which he collected in his book called *Augustinus*. Thus he had not the courage to publish but it was printed after his death, and from its editions, the Jesuits extracted the propositions above named. And, though among the discip-

ples of Jansenius were men of the first talents and piety, as Querspel and Pascal, yet they cannot be denied there were others weak enough to attempt to work miracles by means of pretended relics, which did no small injury to their cause *

JAPANESE, the religion of these Islanders is paganism, but under some peculiar forms which deserve attention — particularly the *Shinto* or ancient idol worship of the Japanese the *Budso*, a foreign idol worship, introduced from China and the religion of their philosophers and moralists.

1. The *Shintos* have some obscure and imperfect notions of the immortality of the soul, and a future state of bliss and misery, they acknowledge a supreme Being, who they believe, dwells in the highest heaven, and admit of some inferior gods, whom they place among the stars, but they worship and invoke those gods alone whom they believe to have the sovereign control over this world, its elements, productions, and animals; these, they suppose, will not only render them happy here, but, by interceding for them at the hour of death, may procure them a happy condition hereafter. Hence their *daies* or ecclesiastical chiefs being thought lineally descended from the eldest and most favoured sons of those deities, are supposed the true and living images of their gods.

The *Shintos* believe that the soul, after quitting the body, is

removed to the high sub-terrestrial fields, seated just beneath the dwelling places of their gods, that those who have led a good life find immediate admission, while the souls of the wicked are denied entrance, and condemned to wander till they have expiated their crimes.

Their religion enjoins abstaining from blood, from eating flesh, or being near a dead body by which a person is for a time rendered unfit to visit the temples or to appear in the presence of the gods. Also a diligent observance of the solemn festivals, in honour of their gods, pilgrimages to the holy places at Ise, that is, to the temple of Tensio-Dai-Sin the greatest of all the gods of the Japanese, and the chastisement and mortification of their bodies. But few of them pay much regard to this precept.

2. The most essential points of the *Budso* religion are: That the souls of men and animals are immortal, and both of the same substance, differing only according to the bodies in which they are placed, and that after the souls of mankind have left their bodies, they shall be rewarded or punished according to their behaviour in this life. Their god Ahinda is the sovereign commander of heaven, and is considered as the patron and protector of human souls, who obtain his approbation if he is desirous to lead a virtuous life, and do nothing contrary to the five commandments, viz. Not to kill any thing that has

* Mosheim vol. iv. p. 373—0.
47.

Toplady's Hist. Proof, vol. i. p

life; not to steal; not to commit fornication; to avoid lies, and all falsehood; not to drink strong liquors. On the other hand, all the vicious, priests or laymen, are, after death, sent to a place of misery, to be tormented for a certain time, according to the nature and number of their crimes, the number of years they lived upon earth, and their opportunities for becoming good and virtuous. Yet they suppose the miseries of these unhappy souls may be greatly alleviated by the virtuous lives of their relations and friends, and still more by the prayers and offerings of the priests to their great god, Amida. When vicious souls have expiated their crimes, they are sent back to animate such vile animals as resembled them in their former state of existence. From the vilest of these transmigrating into other and nobler, they, at last, are suffered again to enter human bodies, and thus have it in their power, by their virtue and piety, to obtain an uninterrupted state of felicity.

3. The philosophers and moralists pay no regard to any of the forms of worship practised in the country. Their supreme good consists in the pleasure and delight which arise from the steady practice of virtue. They do not admit of the transmigration of souls; but believe that there is an universal soul diffused throughout nature, animating all things, and reanimating departed souls as the sea does

the rivers. This universal spirit they confound with the supreme Being.

These philosophers consider self-murder as an heroic and commendable action, when it is the only means of avoiding a shameful death, or of escaping from the hands of a victorious enemy. They conform to the general custom of their country, in commemorating their deceased parents and relations, by placing all sorts of provisions on a table provided for the purpose, but they celebrate no other festivals, nor pay any respect to the gods of the country.*

*JASIDEANS, or JESIDEANS, a wandering, ferocious tribe, who frequent the Gordian mountains and the deserts of Kurdistan, in Persia. Their priests and rulers are clothed in black, and the rest in white garments. Their religion seems composed of some fragments of Christianity mingled with their ancient pagan superstitions. They pay especial marks of respect, if not worship, to the evil Genius, whom they call Kaibun or Cheubun, and consider him as one of the chief ministers of the great and good supreme Being, the chief object of their worship, and whose name in the Persian language is Jazid or Jezdan, from which their denomination is probably derived.)

IBERIANS, certain eastern Christians of Iberia, now called Georgia, whose tenets are said to be the same with those of the

* Payne's Epitome of Hist. vol. ii. p. 36—53. + Mosheim, vol. iv. p. 270.

Greek Church. See Georgians.

ICONOCLASTES, Image-breakers; (or *Iconomachs*, Image-haters, or opposers) was a name given to those who rejected the use of images in Churches, and on certain occasions vented their zeal in destroying them. The great opposition to images began under *Bardanes*, a Greek emperor in the beginning of the 8th century, and was revived again, a few years after, under *Leo the Isaurian*, who issued an edict against Image worship, which occasioned a civil war in the Islands of the Archipelago, and afterwards in Italy; the Roman Pontiffs, and the Greek Councils, alternately supporting it. At length Images were rejected by the Greek church, which, however, retains pictures in churches, though her members do not worship them; but the Latin Church more corrupt, not only retained Images, but made them the medium, if not the object of their worship, and are therefore called *Iconoduli*, or *Iconolaters*, Image-worshippers.* See *Idolobots*.

JERUSALEM; See *New Jerusalem Church*.

JESUITS, a religious order in the Roman church, founded in 1540, under the name of the *Society of Jesus*, by *Ignatius Loyola*, a Spanish nobleman. The doctrinal points which are ascribed to the Jesuits, in distinction from many others of the Roman communion, are as follows:—1. This order maintains that the pope is infallible; that he is the only

visible source of that universal and unlimited power which Christ granted to the church; that all bishops and subordinate rulers derive from him alone the authority and jurisdiction with which they are invested; and that he alone is the supreme lawgiver of that sacred community, and whose commands it is in the highest degree criminal to oppose or disobey.—2. They comprehend within the limits of the church, not only many who live separate from the communion of Rome, but even nations that have not the least knowledge of Christianity, and consider as true members of the church open transgressors who profess its doctrines.—3. The Jesuits maintain that human nature is far from being deprived of all power of doing good: that the succours of grace are administered to all mankind, in a measure sufficient to lead them to eternal life and salvation: that the operations of grace offer no violence to the faculties and powers of nature, and therefore may be resisted: and that God from all eternity has appointed everlasting rewards and punishments, as the portion of men in a future world, not by an absolute decree, but in consequence of that divine providence, by which he foresaw the actions, merits, and characters, of every individual.—4. They represent it as a matter of perfect indifference from what motives men obey the laws of God, provided these laws are really obeyed: and maintain that the service of those who obey from

* Mosheim, vol. ii. p. 262, and 387.

the fear of punishment, is as agreeable to the Deity, as those actions which proceed from a principle of love to him and his laws.—5. They maintain that the sacraments have in themselves an intrinsic and efficient power, by virtue of which they work in the soul, independently of any previous preparation or disposition to receive the divine grace.—6. The Jesuits recommend a devout ignorance to such as submit to their direction, and think a christian sufficiently instructed when he has learned to yield a blind and unlimited obedience to the orders of the church.

The following maxims are said to be extracted from the moral writings of this order:—

1. That persons truly wicked, and void of the love of God, may expect to obtain eternal life in heaven, provided they be impressed with a fear of the divine anger, and avoid all heinous and enormous crimes, through the dread of future punishment.—2. That those persons may transgress with safety who have a probable reason for transgressing, i. e. any plausible argument or authority in favour of the sin they are inclined to commit.—3. That actions intrinsically evil, and directly contrary to the divine law, may be innocently performed by those who have so much power over their own minds as to join, though ideally, a good end to this

wicked action.—4. That philosophical sin* is of a very light and trivial nature, and does not deserve the pains of hell.—5. That the transgressions committed by a person blinded by the seductions of tumultuous passions, and destitute of all sense and impression of religion, however detestable and heinous they may be in themselves, are not imputable to the transgressor before the tribunal of God; and that such transgressions may be often as involuntary as the actions of a madman.—6. That the person who takes an oath, or enters into a contract, may, to elude the force of the one and obligation of the other, add to the form of the words that express them, certain mental additions and tacit reservations.

This society is composed of four sorts of members; novices, scholars, spiritual and temporal coadjutors, and professed members. Beside the three ordinary vows of poverty, chastity, and obedience, which are common to all the monastic tribes, the professed members are obliged to take a fourth, by which they solemnly bind themselves to go without deliberation or delay, wherever the pope shall think fit to send them: they are governed by a general, who has four assistants. The inferiors of this order are required to consider their chief as infallible, entirely to renounce their own

* By philosophical sin the Jesuits mean an action contrary to the dictates of nature and right reason, which is done by a person who is either absolutely ignorant of God, or does not think of him during the time this action is committed.

will in all things, and abandon themselves blindly to his conduct.*

JEW, a name derived from the patriarch Judah, and from the predominance of that tribe in after ages, given to all the descendants of his father Jacob, who was also called Israel. Of the ancient Jews the most authentic accounts may be found in the scriptures, and need not be here recited. The religion of the modern Jews, since their rejection of the Messiah, is greatly corrupted; but their faith is expressed by their great Rabbi Maimonides, of the eleventh century, in the following 13 articles:—1. That God is the creator of all things; that he guides and supports all creatures; that he has done every thing, and that he still acts, and shall act during the whole of eternity.—2. That God is one; there is no unity like his. He alone hath been, is, and shall be eternally one God.—3. That God is incorporeal, and cannot have any material properties; and no corporeal person can be compared with him.—4. That God is the beginning and end of all things, and shall eternally subsist.—5. That God alone ought to be worshipped, and none beside him is to be adored.—6. That whatever has been taught by the prophets is true.—7. That Moses is the head and father of all contemporary doctors, of those who lived before, or shall live after him.—8. That the law was given

by Moses.—9. That the law shall never be altered, and that God will give no other.—10. That God knows all the thoughts and actions of men.—11. That God will regard the works of all those who have performed what he commands, and punish those who have transgressed his laws.—12. That the Messiah is to come, though he tarry a long time.—13. That there shall be a resurrection of the dead when God shall think fit.†

The modern Jews adhere as closely to the Mosaic dispensation, as their present disposed condition will permit. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the temple. Their devout men repeat particular praises to God, not only in their prayers, but on all accidental occasions, and attend prayers three times a day in their synagogues. Their sermons are not made in Hebrew, which few of them now perfectly understand; but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason whatever they eat must be dressed by Jews, and alter a manner peculiar to themselves. In general they observe the same ceremonies which were practised by their ancestors in

* Mosheim, vol. iii. p. 465. vol. iv. p. 354, 5. Hist. of Don Ignatius. Broughton, vol. i. p. 512. Pascal's Letters concerning the Jesuits, 2 vol. 8vo. † Basnage's History of the Jews, p. 110—115.

the celebration of the passover. They acknowledge a twofold law of God; a written and an unwritten one: the former is contained in the five books of Moses; the latter, they pretend was delivered by God to Moses, and has been handed down from him by oral tradition. See *Cabbalists*. They assert the perpetuity of their law, together with its perfection. They deny the accomplishment of the prophecies in the person of Jesus Christ, alleging that the Messiah is not yet come, and that he will make his appearance with the greatest pomp and grandeur, subduing all nations, and subjecting them to the house of Judah. When it is urged that the prophets predicted his mean condition and sufferings, they talk of two Messiahs; one, Ben-Ephraim, whom they grant to be a person of a mean and afflicted condition in this world; the other, Ben-David, who shall be a victorious and powerful prince.

The Jews pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments; that some are condemned to be punished in this manner for ever, while others continue only for a limited time; and thus they call purgatory, which is not different from hell in respect of the place, but of the duration.

Almost all the modern Jews are *Pharisees*, and are as much

attached to tradition as their ancestors were; they entertain an implacable hatred to the *Karaites*, who adhere strictly to the text of Moses, and reject the cabala. See *Karaites*.

There are still, however, a few Sadducees in Africa, and several other places; and in the east some remains of the ancient sect of the Samaritans.

With regard to the ten tribes, the learned Mr. Basnage supposes they still subsist in the east, and gives the following reasons:—1. Solomonassar had placed them upon the banks of the Chaboras, which emptied itself into the Euphrates. On the west was Ptolemy's Chalcedis, and the city Carra; and therefore God has brought back the Jews to the country whence the patriarchs came. On the east was the province of Ganzan, betwixt the two rivers Chaboras and Saocoras. This was the first situation of the tribes: but they spread into the neighbouring provinces, and upon the banks of the Euphrates.—2. The ten tribes were still in being in this country when Jerusalem was destroyed, since they came in multitudes to pay their devotions in the temple.—3. They subsisted there from that time to the eleventh century, since they had their heads of the captivity, and most flourishing academies.—4. Though they were considerably weakened by persecutions, yet travellers of that nation discovered abundance of their brethren and synagogues in the twelfth and fourteenth centuries.—5. No new colony has been sent

into the east, nor have those which were there been driven out.—§. The history of the Jews has been deduced from age to age, without discovering any other change than what was caused by the different revolutions of that empire, the various tempers of the governors, or the inevitable decay in a nation, which only subsists by toleration. We have therefore reason to conclude that the ten tribes are still in the east, whether God suffered them to be carried, if the families and tribes are not distinguishable, it is impossible it should be otherwise in so long a course of ages, and afflictions, which they have passed through. In fine, says this learned author, if we would seek out the remains of the ten tribes, we must do it only on the banks of Euphrates, in Persia, and the neighbouring provinces. (See *Afghans*.)

It is impossible to fix the number of people the Jewish nation is at present composed of: but yet we have reason to believe there are still near three millions of people who profess this religion; and, as their phrase is, *we are witnesses of the unity of God in all the nations in the world.**

The Jews, however, since the destruction of Jerusalem, have never been able to regain the smallest footing in the country of Judea; nor indeed a permanent settlement in any country on earth; though there is scarcely any part of the globe where they are not to be found.

They continue their expectations of a Messiah to deliver them from the low estate into which they are fallen: and notwithstanding their repeated disappointments, there are few who can ever be persuaded to embrace Christianity. In many countries, and in different ages, they have been terribly massacred, and, in general, have been better treated by Mahometans and pagans than by Christians. It is said, that in Britain the life of a Jew was formerly at the disposal of the church lord where he lived, and likewise all his goods. So strong also were popular prejudices and suspicions against them, that in the year 1348, a fatal epidemic distemper raging in a great part of Europe, it was reported that they had poisoned the springs and wells; in consequence of which a million and a half were cruelly massacred. In 1493 half a million of them were driven out of Spain, and fifteen thousand from Portugal; Edward the first, of England, seized on all their real estates, and banished them for ever from the kingdom. The expulsion was so complete, that no traces of the Jews occur in England till long after the reformation †

The sufferings of the Jews have been less in the last century, than in any former one since their dispersion. France lately allowed them the rights of citizens, which induced numbers of the most wealthy Jews to fix their residence in that

* *Barbadoe*, p. 227—746, &c.

† *Encyclopædia*, vol. ix. p. 142. *Mon. Mag.* for 1796.

country. England, Holland, Prussia,* and Poland, tolerate and protect them. Spain, Portugal and some of the Italian states, are still totally averse to their residence among them.

The office of priest among the Jews is still confined to the family of Aaron, but they know not of any lineal descendants of David.

David Levi, an intelligent Jew, who in 1796 published "Dissertations on the Prophecies of the Old Testament," observes in that work, that deism and infidelity have made such large strides in the world, that they have at length reached even to the Jewish nation; many of whom are at this time so greatly infected with scepticism, by reading Bolingbroke, Hume, Voltaire, &c. that they scarcely believe in a revelation, much less have they any hope in their future restoration.

*IKONOBORTSI, a small party of dissenters from the Greek church, who so far retain their zeal against images, that they will not suffer sculptures of any kind, or even pictures in their places of worship; and oppose all superstitious reverence to the buildings themselves, saying, the Almighty does not

dwell in temples made with hands.† See *Iconoclaster*.

ILLUMINATI, or ILLUMINATI, i.e. the enlightened; a term in the primitive Church applied to such as had been instructed and baptized, but has since been adopted by different sects and parties. Such a sect appeared in Spain in 1574, and are charged with maintaining a kind of perfection in religion, at once superstitious and licentious. After the suppression of these another sect assumed the same name in France, pretending that Anthony Buckuet, their leader, had discovered a system of faith and practice which would soon raise them equal to the saints and the Blessed Virgin!

But the modern *Illuminati* are a secret Society,* founded, as we are told, by Dr. Adam Weishaupt, professor of Canon law in the University of Ingolstadt; a man of learning and genius, of great activity and insinuating address: his aim was directed to the same object that Voltaire, Diderot, and others had attempted some years before, namely the abolition of Christianity, and the establishment of a philosophical infidelity.

The mysteries of this sect are

* In Berlin the Jews have enjoyed singular honours, as men of genius and study. The late Moses Meadchohn, for the fire of his reasoning, has been surnamed the Jewish Socrates; and for the acuteness of his diction, the Jewish Plato. Bloch, a Jewish physician, was one of the first naturalists of the age. Hertz is a professor, with four hundred auditors; Maimon, a profound metaphysician. There are Jewish poets and artists of eminence; and, what perhaps elicits no where but in Berlin, a Jewish academy of sciences, and a literary journal, composed in Hebrew. (See Vaurien, or Sketches of the Times, vol. ii. p. 249.)

† Pinkerton's Greek Church, p. 334.

said to be comprehended in the following summary: "Liberty and equality are the essential rights that man in his original and primitive perfection received from nature. Property struck the first blow at equality; political societies or governments, were the first oppressors of liberty: the supporters of governments and property are the religious and civil laws: therefore, to reinstate man in his primitive rights of equality and liberty, they begin by destroying these; and the Abbe Barruel asserts, that in their code of laws it is declared that the time shall come, when man shall acknowledge no other law than the great book of nature; that this revolution shall be the work of secret societies, and is one of their great mysteries.

It is asserted that this society executed to an alarming degree its plan for exterminating Christianity, and destroying government and social order, by promoting the French revolution, which was in a great measure brought about by its secret influence, and extended over the greater part of Europe. This afforded the French Philosophers the opportunity they had so much desired, of disseminating their infidel principles among the lower classes of the people, in a deluge of tracts and pamphlets; so that the poor were philosophised as well as their betters, and Christianity became confined to La Vendee, and the distant provinces. The counter-revolution which restored Lewis xviii. to the throne of his ancestors, has also re-established Christianity; but, we

are sorry to say, with all the errors and superstitions of the Church of Rome, the Gallican Church.

The society of the Illuminati (says the abbe Barruel) is divided into two grand classes, and each of these is again subdivided into lesser degrees, proportionate to the progress of the adepts. The first class is that of PREPARATION, which contains four degrees; those of *novices*, of *numerical*, of *minor illuminée*, and *major illuminée*, some intermediate degrees belong to this class. The second class is that of the MYSTERIES, and this is subdivided into the *greater* and *less mysteries*: the latter comprehend the priesthood and administration of the sect, or the degrees of priests, and of regents of *puirces*. In the greater mysteries are comprised the two degrees of *magi*, or *philosophers*, and of the *man-king*. The elect of the latter compose the council and degree of *Areopagites*. In all these classes, and in every degree, there is a part of the utmost consequence, and which is common to all the brethren: it is that employment known in the society's code by the appellation of *brother insinuator*, or *recruiter*. The whole strength of the sect depends on this part; for it is this which furnishes members for the different degrees. The insinulators, or recruiters of this society, are sent by their superiors to different towns and provinces, and to distant countries. They are directed carefully to conceal their being Illuminées, and to make the knowledge of human

nature their particular study. One of the professors of Illuminism gives the following instruction relative to this kind of science: "The novice must be attentive to trifles; for in frivolous occurrences a man is indolent, and makes no effort to act a part, so that his real character is then acting alone." This assiduous and long continued study of men, enables the possessor of such knowledge to deal with men; and by his knowledge of their character, to influence their conduct. For such reasons this study is continued during the whole progress through the order.

The object of the Illuminances is said to be, to enlist in every country such as have frequently declared themselves discontented with the usual institutions; to acquire the direction of education of church management, of the professional class, and of the pulpit, to bring their opinions into fashion by every art, and to spread them among young people by the help of young writers; to get under their influence reading and debating societies, reviewers, booksellers, and post-masters; journalists, or editors of newspapers, and other periodical works; and to insinuate some of their fraternity into all offices of instruction, honour, profit, and influence, in literary, civil, and religious institutions. It is reported to be one of their established maxims that "the

end sanctifies the means;" a favourite principle with the worst enthusiasts, and leading to every excess of crime of which human nature is capable.*

It is true, the historians of the abbe Barruel and professor Robison have been called in question, from the extraordinary circumstances of the case, but it is certain that men of high reputation in Great Britain, and on the continent of Europe, have given ample testimony of their belief in the accounts which are given of Illuminism. Bishop Porteus, in his charge to the clergy of his diocese, in the years 1798 and 1799, has the following passage: "It now appears, from undoubted evidence, collected from the most authentic sources, and produced about the same time, by two different authors, of different countries and different religions, and writing without the least concert, or communication with each other, that there have in fact subsisted in the heart of Europe, certain sects of men, distinguished by various fanciful names, and various mysterious rites and ceremonies, but all concurring in one common object, namely, the gradual overthrow, not merely of all religion, but of all civil government and social order throughout the whole christian world."† The Chevalier Von Hemelberg, in the Prussian service, translated the work of Professor Robison into

* Barruel's *Memoirs of Jacobinism*, 4 vol. 8vo.—Prof. Robison's *Proofs of a Conspiracy against all the Religions and Governments of Europe*.

† See also Pres. Dwight's (of N. Amer.) Centennial Sermon.

German, and presented it to his sovereign, who expressed his highest approbation of it, as exposing "the pernicious tendency of all secret societies."

***INCORRUPTIBLES**, a small party of the Eutychians, who maintained that Christ's body was incorruptible even before its resurrection, so that it did not need the support of food, &c. nor was naturally subject to mortality. They were opposed to the *Corruptivola*.

INDEPENDENTS, a denomination of protestants in England and Holland, originally called *Brownists*. They derive their name from the maintaining that every particular congregation of christians has an entire and complete power of jurisdiction over its members, to be exercised by the elders of each church within itself; independent of the authority of bishops, synods, presbyteries, or any other ecclesiastical assemblies.

This denomination appeared in England in the year 1616. John Robinson, a Norfolk divine, was considered as their founder. He possessed sincere piety, and no inconsiderable share of learning. Perceiving defects in the denomination of the Brownists, to which he belonged, he employed his zeal and diligence in correcting them, and in new modelling the society. Though the Independents considered their own form of ecclesiastical government as of divine institution, and as originally introduced by the authority of the apostles, nay, by the apostles themselves; yet, they did not think it necessary

to condemn other denominations, but acknowledged that true religion might flourish in those communities which were under the jurisdiction of bishops, or the government of presbyteries. They approved also of a regular and educated ministry, nor is any person among them permitted to speak in public, before he has submitted to a proper examination of his capacity and talents, and has been approved of by the church to which he belonged.

Their grounds of separation from the established church are different from those of the other puritans. Many of the latter objected chiefly to certain rites, ceremonies, vestments, or forms, or to the government of the church, while yet they were disposed to arm the magistrate in support of the truth; and regretted and complained that they could not on these accounts conform to it. But Robinson, and his companions, not only rejected the appointments of the church on these heads, but denied its authority to enact them; contending that every single congregation of christians was a church, and independent of all legislation, save that of Christ; standing in need of no such provision or establishment as the state can bestow; and incapable of soliciting or receiving it. Hence they sought not to reform the church; but chose to dissent from it. They admitted there were many godly men in its communion, and that it was reformed from the grossest errors of the man of sin; but thought it still wanted some things essent

tial to a true church of Christ; in particular a power of choosing its own ministers, and a stricter discipline among its members.

In support of the scheme of congregational churches, this denomination observe, that the word *Ecclesia* which we translate *church*, is always used in the scriptures to signify a single congregation, or assembly. Thus that unlawful assembly at Ephesus, brought together against Paul by the craftsmen, is called *ecclesia*. (Acts xix. 29—41.) The word, however, is generally applied to a more sacred use; but still signifies a single congregation. The whole body of the disciples at Corinth is indeed called the *church*, but spoken of as coming together into one place. (1 Cor. xiv. 23.) The whole nation of Israel is also named a church; but it was no more than a single congregation, for it had but one place of public worship; viz. first the tabernacle, and afterwards the temple. The catholic church of Christ, his holy nation and kingdom, is likewise a single congregation, having one place of worship; viz. heaven, wherein all the members hold communion; and will, at last form one general assembly and church of the first-born, whose names are written in heaven.

The Independents allege, that the church of Corinth had an entire judicature within itself. For Paul thus addressed them: *Do not ye judge them*

which are within? (1 Cor. v. 12.) So they were not dependent upon the apostle, to come to him for a sentence, nor upon the elders of other associated churches.* See *Brunnists and Congregationalists*.

This denomination is supposed to be of late considerably on the increase; partly by accessions from the Calvinistic Methodists, and partly by their extension into Scotland and Ireland. The Creed of the Independents is uniformly Calvinistic, though with considerable shades of difference; and many in Scotland and Ireland have symbolized with the *Glasites* or *Sandemanians*.

INDIANS, the term is alike applicable to the natives of India and America; but as we have considered the former under the name of *Hindoo*, we shall confine this article to the latter; and begin with the natives of North America, noticing some striking peculiarities of their antient pagan notions and idolatries.

The aborigines of *New England* not only believed a plurality of Gods, who made and govern the several nations of the world, but they made deities of every thing they imagined to be great, powerful, beneficial, or hurtful to mankind; yet they conceived an almighty Being, who dwells in the south-west regions of the heavens, to be superior to all the rest. This almighty Being they called *Kitchi*, who at first, according to their tradition, made a man

* Mosheim, vol. iv. p. 526. Neal's History of the Puritans, vol. iii. p. 142. Goodwin's Works, vol. iv. p. 77. Eney. vol. ix. p. 170.

and woman out of a stone; but upon some di. like destroyed them again, and then made another couple out of a tree, from whom descended all the nations of the earth: but how they came to be scattered and dispersed into countries so remote from one another, they cannot tell. They believed their supreme God to be a good-being, and paid a sort of acknowledgment to him for plenty, victory, and other benefits. That there is another power, which they call *Ahamecho*, i. e. the devil) of whom they stood in greater awe, and worshipped merely from a principle of fear. The immortality of the soul was in some sort universally believed among them. When good men die, they said, their spirits go to Kichitan, where they meet their friends, and enjoy all manner of pleasures. When wicked men die, they go to Kichitan also, but are commanded to walk away, and to wander about in restless discontent and darkness for ever.

Mr. Brainerd, who was a pious and successful missionary among the Indians on the Susquehanna and Delaware rivers, in 1741, gives the following account of their religious sentiments:—"After the coming of the white people, the Indians in *New Jersey*, who once held a plurality of deities, supposed there were only three, because they saw people of three kinds of complexion; viz. English, Negroes, and themselves. It is a notion pretty generally

prevailing among them, that it was not the same God that made them who made us, but that they were created after the white people; and it is probable, they suppose, their God gained some special skill by seeing the white people made, and so made them better. With regard to a future state of existence, many of them imagine that the *chick ing*, i. e. the shadow, or what survives the body, without death go southward, to some unknown place, and enjoy some kind of happiness—such as hunting, feasting, dancing, or the like, and never weary of these entertainments. They believe that most will be happy, and that those who are not so will be punished only with privation, being excluded from the walls of the good world where happy spirits reside. They reward and punishments they suppose to depend entirely on their behaviour towards mankind, and to have no reference to any thing which relates to the worship of the supreme Being."†

The original inhabitants of Canada like other heathen, had an idea of a supreme Being; whom they considered as the creator and governor of the world. It is said that most of the nations of the Algonquin language give this being the appellation of the *Great Hare*, but some call him *Mehabou*, and others *Atahocan*. They believe that he was born upon the water, together with his whole court, who were composed of

four-tooted animals like himself; that he formed the earth of a grain of sand taken from the bottom of the ocean; and that he created men of the bodies of the dead animals. *Some mention a god of the waters, who opposed the designs of the Great Hare, who is called the *Great Tiger*. They have a third called *Matcomek*, whom they invoke in the winter season.

The *Areskoui* of the Hurons, and the *Areskoui* of the Iroquois, is, in the opinion of these nations, the sovereign being, and god of war. These Indians do not give the same original to mankind with the Algonquins, for they do not ascend so high as the first creation. According to them, there were in the beginning six men in the world, but they cannot tell who placed them there.

The gods of the Indians are supposed to have bodies, and to live much in the same manner as themselves; but without any of the inconveniences to which they are subject. The word *spirit*, among them, signifies only a being of a more excellent nature than others.

According to the *Iroquois*, in the third generation there came a deluge, in which not a soul was saved; so that, in order to re-people the earth, it was necessary to change beasts into men. Beside the First Being, or Great Spirit, they hold an infinite number of geni, or inferior spirits, both good and evil,

who have each their peculiar form of worship. They ascribe to these beings a kind of immensity and omnipresence, and constantly invoke them as the guardians of mankind; and they only address themselves to the evil geni, to beg of them to do them no hurt. They believe the immortality of the soul, and say that the region of their everlasting abode lies so far westward, that the souls are several months in arriving at it, and have vast difficulties to surmount. The happiness that they hope to enjoy is not believed to be the recompense of virtue only; but to have been a good hunter, brave in war, &c. are the chief merits which entitle them to their paradise; thus they and other American natives describe as a delightful country, blessed with perpetual spring, whose forests abound with game, whose rivers swarm with fish; where famine is never felt, but uninterrupted plenty shall be enjoyed without labour or fatigue.†

Most of the natives of South America have an idea of a supreme Being, whom they call the *Grand Spirit*, by way of excellence; and whose perfections are as much superior to other beings, as the fire of the sun is to elementary fire. They believe this omnipotent Being is so good, that he could not do evil to any one, if he were even inclined. That, though he created all things by his will, yet he had under him spirits of,

* Charlevoix's Voyage to North America, vol. II. p. 141—152.

† Robertson's History of South America, vol. I. p. 267.

inferior order, who, by his assistance, formed the beauties of the universe; but that man was the work of the Creator's own hands. These spirits are, by the Natches, termed *free servants, or agents*; but at the same time they are as submissive as slaves: they are constantly in the presence of God, and prompt to execute his will. The air, according to them, is full of other spirits of more mischievous dispositions, and these have a chief, who was so eminently mischievous, that God almighty was obliged to confine him, and ever since, those aerial spirits do not commit so much mischief as they did before, especially if they are entreated to be favorable. For this reason the savages always invoke them when they want either rain or fair weather. They give this account of the creation of the world; viz. that God first formed a little man of clay, and breathed on his work; and that he walked about, grew up, and became a perfect man: but they are silent as to the creation of women.*

The greatest part of the natives of Louisiana had formerly their temples, as well as the Natches; and in all these temples a perpetual fire was preserved.†

The aborigines of East and West Florida own a supreme benevolent Deity, and a subordinate one, who is malevolent; neglecting the good god, who

does no harm, they bend their whole attention to soften the latter, who, they say, torments them day and night.‡

The Apalachites, bordering on Florida, worship the sun, but sacrifice nothing to him which has life: they hold him to be the parent of life, and think he can take no pleasure in the destruction of any living creature. Their devotion is exerted in perfumes and songs.§

The divinities of the ancient inhabitants of Mexico were clothed with terror, and delighted in vengeance. The figures of serpents, of tigers, and of other destructive animals, decorated their temples. Fasts, mortifications, and penances, all rigid, and many of them excruciating to an extreme degree, were the means which they employed to appease the wrath of the gods. But of all offerings, human sacrifices were deemed the most acceptable.¶ At the dedication of the great temple at Mexico, it is reported there were 60 or 70,000 human sacrifices. The usual amount of them was about 20,000.*

The city of Mexico is said to have contained nearly 2000 small temples, and 800 which were adorned with steeples. The whole empire of Mexico contained above 40,000 temples, endowed with very considerable revenues. For the service in the grand temple of Mexico itself, above 4000 priests were appointed; and the

* Modern Universal History, vol. xl. p. 374. † Charlevoix's Voyages, vol. ii. p. 273.

‡ Kaim's Sketches, ol. ix. p. 185.

§ Kaim's Sketches, vol. iv. p. 216. ¶ Robertson's Hist. of South Amer. vol. ii. p. 334—5. ‡ Priestley's Lectures on Hist. p. 440.

number in the whole empire is said to have amounted to nearly a million. The whole priesthood, except that of the conquered nations, was governed by two high priests, who were also the oracles of the kings. Beside these, vice in the temple, their clergy were to instruct youth, to compose the calendars, and to paint the mythological pictures. The Mexicans had also priestesses but they were not allowed to offer up sacrifices. They likewise had monastic orders, especially one, into which no person was admitted under sixty years of age.*

Notwithstanding the vast depopulation of America, a very considerable number of the native race still remains both in Mexico and Peru. Their settlements in some places are so populous as to merit the name of cities. In the three audiences into which New Spain is divided, there are at least two millions of Indians; a pitiful remnant indeed of its ancient population; but such as still forms a body of people, superior in number to all the other inhabitants of this vast country.†

The sun, as the great source of light, of joy, and fertility in the creation, attracted the principal homage of the native Peruvians. The moon and stars, as co-operating with him, were entitled to secondary honours. They offered to the sun a part of those productions which his genial warmth had called forth

from the bosom of the earth, and reared to maturity. They sacrificed, as an oblation of gratitude, some of the animals who were indebted to his influence for nourishment. They presented to him choice specimens of those works of ingenuity which his light had guided the heart of man in forming. But the Incas never stained his altars with human blood, nor could they conceive that their beneficent father, the sun, would be delighted with such horrid victims.‡

The savage tribes of *Guiana* believe the existence of one supreme Deity, whose chief attribute is benevolence; and to him they ascribe every good which happens. But as it is against his nature to do ill, they believe in subordinate malevolent beings, like our devil, who occasion thunders, hurricanes, and earthquakes, and who are the authors of death and diseases, and of every misfortune.||

The natives of *Amazonia* have a vast variety of idols, whom they consider as subordinate to one supreme Being; but of that being they have very confused notions. They stand in great awe of their priests, and hold them in the utmost veneration. They have a particular house, or rather hut, for the celebration of their ceremonies, and this is to them what others call a church or temple. Here the priests address themselves to their gods, and receive answers from their oracles.

* Critical Review, vol. liv. p. 312.
of America, p. 391.

† Ibid vol. ii. p. 309—10.

‡ Kaima, vol. i. p. 150.

§ Robertson's History

When they go to war they apply to their priests for assistance against their enemies, and the first thing the priests do is to curse them. Upon their going out to war they hoist at the prow of their canoes that idol, under whose auspices they look for victory, but, like too many called Christians, they never pray to their gods, except in cases of difficulty, when they feel their need of divine assistance or support.

INWELLING SCHEME.
See *Pre-existent*.

***INFIDELS**, or unbelievers in divine Revelation, and consequently in Christianity, may be divided into two great classes—*Deists* and *Atheists*, which see.

***INGHAMITES**, the followers of Mr. Ingham, a respectable gentleman of the north of England, who was educated at Queen's College, at the same time as Mr. Hervey, and in 1732 joined the Society of the first Methodists at Oxford. He accompanied the Mess. Wesleys on their first voyage to Georgia, but, returning the next year, attached himself to the United Brethren. Some time after this, itinerating in the north of England, he formed several churches on the Independent plan. But in 1759, Mr. I. and some of his co-adjutors met with the writings of Messrs. Glass and Sandeman, and adopting some of their notions, both as to doctrine and discipline, began to split into parties, and many went over to their Communion.

Some thousands, however, adhered to Mr. Ingham, of which there are still considerable remains. They admitted members by *lot*, after a public declaration of their experience, which introduced much confusion and contention. Mr. I. pleaded very strongly for the doctrine of *imputed* righteousness; but objected to the systematic language generally adopted in speaking of distinct persons in the Trinity. He practised infant baptism, and approved many things in the writings of Mr. Sandeman; but did not think with him, that a plurality of Elders was necessary to Church ordinances.*

INVISIBLES, a name of distinction given to the disciples of Oslander, Iacius, Illyricus, Swenkfeld, &c. because they denied the perpetual visibility of the church.†

JOACHIMITES, a denomination which appeared about the commencement of the thirteenth century; so called from Joachim, abbot of Sora, in Calabria. He foretold the destruction of the church of Rome, and the promulgation of a new and more perfect gospel, in the age of the Holy Ghost, by a number of poor and austere ministers, whom God was to raise up and employ for that purpose. For he divided the world into three ages, relative to the three dispensations of religion which were to succeed each other. The two imperfect ages; viz. the age of the old testament, which was that of the Father,

* *Scott's Theol. Dict.* Evan. Mag. vol. xxi. p. 361.

† *Collins's Hist. Dict.*

and the age of the new, which was under the administration of the Son, were, according to his doctrine, ~~now~~ past; and the third age, even that of the Holy Ghost was near at hand.*

They were fond of certain fanciful *termines*, as 3 states of the church—3 manners of living—3 sorts of men, &c. a circumstance very common to weak and superstitious minds.

*JOHNSONIANS, the followers of Mr John Johnson, (many years a Baptist Minister at Liverpool) of whom there are still several congregations in different parts of England.

The following positions are extracted from Mr. Johnson's writings:

1. That true Faith is not "a Duty which God requires of Man," but a grace of "so delicate a nature that it is not possible to be made a duty, or [nor] possible to be required of any created being"† (Consequently faith is not, in his view, a requirement of the law of God, nor does the law "require any thing properly relating to eternal salvation;"‡ nor is that unbelief, which is the reverse of this, (or the want of faith) a sin, but a "vacuity," or mere "non-entity."§)

2. That Faith, though "an active principle," is not an act, or "action," or "work" of the soul of man, but "the operation of God;"§ whence it would seem to follow, that it is not the soul which believes, but

this principle of grace within him.

3. That the holiness of the first man, Adam, was inferior to that of the angels, much more to that of the saints who are raised above the angels: that the first man being "earthly" not only in his body, but his whole person, his holiness could be "only such a resemblance of, and nearness to God, as an *earthly* nature was capable of."¶

4. That Gospel Ministers are not to preach the Law,** neither "moral duties," nor "to exhort persons to faith, repentance, love, holiness, &c." which blessings proceed alone from the grace of God †† nor "to caution and warn them against sinful practices, to teach and instruct them in the regulation of their lives &c." Our Commission (says Mr J) is not to preach the Law, but the gospel.†‡

b. That "the blessings of spiritual grace and eternal life being secured in Christ prior to the fall, were never lost; and consequently, could not be "restored." Adoption not rising out of salvation, but, on the contrary, salvation from adoption, as being included in it. "So that," says Mr J. "I cannot conceive any reason, according to the original constitution of things, why grace and glory might not have taken place upon God's elect, according to his everlasting love in adoption, supposing sin or salvation never [had] a being."§§§

* Mosheim, vol. III. p. 66.

† Faith of God's elect, p. 10.

‡ Ibid. p. 23.

§ Ibid. p. 55.

¶ Ibid. p. 40.

¶ Ibid. p. 44.

¶ Ibid. p. 69.

** Ibid. p. 250.

†† Ibid. p. 255.

‡‡ Ibid. p. 257.

§ Ibid. p. 259.

§§ Ibid. p. 89, 90.

These opinions, peculiar and extravagant as they may appear, and have been represented,* yet seem naturally to arise out of Mr. J's high supra-lapsarian creed; they do not however accord with the strange and inconsistent account given of them by the Anonymous correspondent of Mr. Evans.† It is possible, indeed, that Mr. J's followers may have been more inconsistent and erroneous than himself; yet that, maintaining such hyper-Calvinistic principles, they should at the same time reject the doctrine of the Trinity, the pre-existence of Christ, original sin, the immortality of the soul, &c. seems utterly inconceivable, and demands something more than anonymous authority.

ISBRANIKI, i. e. the multitude of the elect, a name assumed by certain dissenters from the Russian church, otherwise called *Staroverai*, i. e. believers in the ancient faith; but generally called by the members of the establishment *Raskolniki*, or schismatics. See those names, and also the Russian Church.

JUDAIZING CHRISTIANS.

The rise of this denomination is placed under the reign of Adrian. For when this emperor had raised Jerusalem to its foundations, and enacted severe laws against the whole body of the Jews, the greatest part of the Christians who lived in Palestine, to prevent their being confounded with them, abandoned the Mosiac rites, and

chose a bishop,* named Mark, a foreigner by nation; and an alien from the commonwealth of Israel. Those who were strongly attached to the Mosiac rites separated from their brethren, and founded at Pera, (a country of Palestine,) and in the neighbouring parts, particular assemblies, in which the law of Moses maintained its primitive dignity and authority.

There were, however, in the Apostolic age Judaizing Christians, which set Christ and Moses upon an equal footing of authority; these were afterwards divided into two sects, widely different both in their rites and opinions, and distinguished by the names of *Nazarenes* and *Ebionites*, which see.

*JUMPERS, (The) are not to be considered as a distinct sect or denomination. They were not known in Wales until about 1760, when the Calvinistic Methodists had made some progress in the principality. Several of the first preachers in that connection, as Mr. Howell Harris and others, were naturally of very warm tempers, and at the same time fully devoted to their Master's service; of course their labours were abundant, and their address very affectionate and impressive. Solemn truths being delivered in this manner had a wonderful effect on thousands. Many were truly converted. Such as were ignorant, and at the same time of a warm temper, under deep impressions gave way to their feelings: they cried out

* Brine's "Mistakes of Mr. Johnson," 1745.
 † Brine's "Sketch, 13th. Ed. p. 324—4.

† Evans's

loudly, some uttering one thing and some another, in the midst of the congregation: some clapped their hands, others shook hands one with another, and others, rejoicing at the discovery which the gospel makes of a Saviour, began to jump for joy. This was taken notice of, and by some considered as an indication of pious zeal. The custom spread like wild fire. Very soon jumping began to be considered as a proof that the people enjoyed the presence of God. Many weak preachers, (who at the same time were good and zealous men) amongst the Independents and Baptists, imitated the Methodists, and discovered their religious zeal by shouting and jumping.

Instances have been also known, in South Wales, where the Clergy were methodistically inclined, of this jumping in the Parish Churches, which is certainly not more indecorous than a practice the reader will find under the term *dancing*.

This jumping is sometimes continued, with occasional singing or exhorting between, for hours, until the strength of the party is quite exhausted.

Some years since Mr. W. Williams, a blind Welch poet, wrote in defence of this practice; and, among other precedents from scripture, quoted David's dancing before the ark, which was doubtless an instance of religious zeal; but there is another instance, perhaps, more strikingly similar, namely, that of Baal's priests who leaped up and down at his altar, vociferating at the same time, "O Baal, hear us!"

The gentleman who communicated most of these particulars, in a letter to the Editor from the principality, remarks farther that the Jews are comparatively very few, even among the Methodists; and those are persons of very warm tempers, and animated manners.†

* 1 Kings xviii. 26, see the margin. † See Evans's Tour through Wales, and Bingley's North Wales.

K

* **KARAITES**, or **CARAITES**, a Jewish Sect which adhered to the literal sense of the Old Testament, rejecting all Rabbinical traditions, and cabalistical interpretations. A considerable

number of this sect is still found in Turkey; and other parts of the East.

KRITHIANS, a party that separated from the Quakers, in Pennsylvania, in the year 1661.

* Calmer's Dict. in Caraité. Burage's Hist. of the Jews, Bk. xi. chap. 16, 17.

They were headed by the famous Gen. Keith, from whom they derived their name. Those who persisted in their separation, after their leader deserted them and returned to England, practised baptism, received the Lord's supper, and kept the 7th day sabbath, whence they were called *Quaker-Baptists*, and *Sabbatarians*: but they retained the language, dress, and manners of the Quakers.*

***KILHAMITES**; thus the Methodists of the New connection are sometimes called, from Mr. Alex. Kilham, who was a considerable preacher among them, and acted as Secretary to the Society. See *Methodists*.

***KIRK**, The, (or Church) of Scotland, is Calvinistic in doctrine, and Presbyterian in discipline; and has been so from the time of the celebrated John Knox, the famous Scots Reformer, who flourished in the 16th century. The form of their worship is very simple, without a Liturgy and without pomp. Scotland contains about 900 parishes, and as many benefices; they are provided for by patrons, and not, in general, elective by the people. See *Presbyterians*.

***K NIGHTS**: three orders of Knighthood were instituted in the 12th century for the defence of Christianity, and for the annoyance of Infidels. 1. The Knights of St. John of Jerusalem were designed to relieve and assist the vast number of

Pilgrims who visited Jerusalem and the holy land. 2. The *Templars* (so called, from a palace adjoining Jerusalem) were purely a military order, who were to guard the roads and protect the Christians from the Mahometans. 3. The Teutonic Knights of St. Mary chiefly devoted their service to the care of the soldiers wounded in the holy wars. The two latter orders have been long extinct; but the former found an Asylum in the Isle of Malta.

KNIPPERDOLINGS, a denomination in the sixteenth century, derived from Bertrand Krupperdoling, who taught a literal Millennium; denied justification by faith, original sin, and infant baptism; maintained that every Christian has authority to preach and administer the sacraments; that all things ought to be in common, &c.

***KNUTZEN**, MATT. a wild enthusiast who attempted to found a sect called *Conscientiarium*, who were to reject revelation, and be guided only by reason and conscience; but he failed in his design, and the sect was not established.||

KTISTOLATRE, certain of the Monophysites, which maintained that the body of Christ, before his resurrection, was corruptible, like that of other men.

***KUHEMAN**, QUERENTUS, a celebrated Fanatic in the 17th century. In early life he applied to literature, but when about 28

* Edward's Hist. of American Baptists, pp. 55—60.

† Mosheim, vol. iii. p. 18—20. N. Ed.

‡ Chetani's Hist. of

the World, vol. iii. p. 437.

|| Mosheim, vol. v. p. 67.

§ Mosheim, vol. i. pp. 471, 472.

became sick, and had a terrible vision, soon after which, meeting with the writings of Jacob Behmen, his mind was put into a flame of enthusiasm, and he

commenced prophet. After wandering through Europe, it is reported, he was burnt in Muscovy for sedition in 1689.*

* Scotch Theological Dictionary.

L

LABBADISTS, a denomination in the 17th century. Their founder, John Labbadie, was a native of France, and remarked for his natural eloquence and warm enthusiasm. He was bred in the bosom of the church of Rome, but in 1650 turned Protestant, and soon after went to Geneva. He was, however, expelled both communions under the charge of irregularities in his moral conduct. Still he had the address to ingratiate himself with Elizabeth Princess Palatine, and other Ladies of rank and piety, by a zealous propagation of certain Mystic principles. Like other enthusiasts, he depreciated the scriptures as insufficient to lead men unto salvation, without certain supernatural illuminations; and taught that in reading the Bible we ought to give less attention to the literal sense of the words, than to the inward suggestions of the Spirit; and that the efficacy of the word depended much upon the preacher. He maintained further that the faithful ought to have all things in common without subordination or distinction: that the

contemplative life is a state of grace and union with God, and the very height of perfection—that the christian, whose mind is contented and calm, sees all things in God, enjoys the Deity, and is perfectly indifferent about every thing that passes in the world—that we can arrive at that happy state only by the exercise of a perfect self-denial, by mortifying the flesh and all sensual affections, and by mental prayer.* See *Mystics*.

* **LACY, JOHN**, a man of independent fortune; and one of the great abettors of the French Prophets in the 17th century, with whom he associated, pretending also to prophesy. He joined with several others of both sexes in publishing, "A collection of Prophetical Warnings of the Eternal Spirit," predicting certain divine Judgments, and, among the rest, the destruction of the English Metropolis. A strange and impious rhapsody, which, a few years since was reprinted by some of the disciples of Richard Brothers. Mr. Lacy and others pretended to work miracles; but their failure in attempting to

* Macklin, vol. v. p. 511—12, N. Ed.

raised from the dead Dr. Fames, brought the delusion to an issue. Some of the poorer brethren preached the doctrine of having all things common; but Lacy, having about 2000*l.* a year, very fortably refuted it* See *French Prophets—Prophets, false, &c.*

LACY, worship of the. See *Shamanism*

LAMBERTIAN, the followers of Lambertus, a Syrian monk, who in the 17th century taught that, as man is born free, a Christian, in order to please God, ought to do nothing by necessity, and that it is therefore unlawful to make vows, even those of obedience. To this system he is said to have added certain tenets of the Carpentarians, &c.†

LATITUDINARIANS, a name which distinguished those in the 17th century who attempted to bring Episcopians, Presbyterians, and Independents, into one communion, by compromising the difference between them. The chief leaders of this party were the great Chillingworth, and John Halcs, to whom may be added More, Cudworth, Gale, Tillotson, and Whitecot. They were zealously attached to the church of England; but did not look upon episcopacy as indispensable to the constitution of the christian church: hence they maintained that those who followed other forms of government and worship, were not on that account

to be excluded from the communion, or to forfeit the title of brethren. They reduced the fundamental doctrines of christianity to a few points. By this way of proceeding they showed that neither the Episcopians, who generally speaking, were Arminians nor the Presbyterians and Independents, who as generally adopted the doctrines of Calvin, had any reason to oppose each other with such animosity and bitterness, since the subjects of their debates were matters of an indifferent nature, with respect to salvation, and might be variously explained and understood without any prejudice to their eternal interests.‡

***LAY BROTHERS**, illiterate persons who devote themselves to wait on the Religious. They had their origin from the ancient Lollards or Lolberds, who used to employ themselves in visiting the sick and dying, and attending them to their graves. See *Lollards*.

***LEE, ANN**, the Spiritual mother of the *Shakers*, which see.

***LEADLEY, JANE**, another English enthusiast, the founder of what was called the *Philadelphia Church*, which also see.

LIBERTINES, a sect which arose in Holland about 1525, probably from the remains of the "*Brothers of the Free Spirit*," mentioned above. They published no books; but the doctrines they taught, accord-

* A copious account of the French and English Prophets, re-published by D. Hughson, 1814.

† Mosheim, vol. iv. p. 535. Burnet's History of his own Times, 186.

‡ Broughton, vol. i. p. 31.

ing to Calvin and others were the following: 1. That the Devil was the sole operating cause in the mind of man, and the immediate author of all human actions. 2. That consequently the distinctions of good and evil that had been established with respect to those actions, were false and groundless; and that men could not, properly speaking, commit sin. 3. That religion consisted in the union of the spirit, or rational soul, with the supreme Being. 4. That all those who had attained to this happy union by sublime contemplation and elevation of mind, were then allowed to indulge, without exception or restraint, their appetites and passions, as all their actions were then perfectly innocent. 5. That after the death of the body, they were to be united to the Deity.*

LOLLARDS, the followers of Walter Lollard, (or Walter, the Lollard) who is said to have been an Englishman by birth; but he first propagated his doctrines in Germany, about the year 1316, after which he returned to England, a few years before Wickliffe began to oppose the church of Rome. (See *Wickliffite*.) The Lollards rejected the sacrifice of the mass, extreme unction, and penances for sin; insisting that Christ's sufferings were sufficient to atone for the sins of those who believed in him. Walter Lollard afterwards returned to the continent, where he sealed his testimony with his blood, being burnt alive at Cologne in 1322.

Many societies of Lollards, of both sexes, were formed in most parts of Germany and Flanders, where they were protected by the magistrates and inhabitants, on account of their usefulness to the sick; but whether they were really the disciples of Walter Lollard, may be questioned; the Alexians or Col-lites, had obtained the name of Lollards, from the old German word *lollen*, *lollen*, or *lallen*, "to sing with a low voice;" to *lull*; because they interred such as died of the plague, which at that period ravaged all Europe, and sung a dirge in a mournful tone, as they conveyed them to the grave. They obtained many papal grants, by which their institute was confirmed, their persons exempted from the cognisance of the inquisitors, and subjected entirely to the jurisdiction of the bishops; and at last, for their farther security, Charles Duke of Burgundy, in 1472, obtained a bull from Pope Sixtus IV. by which they were ranked among the religious orders, and delivered from the jurisdiction of their bishops; which privileges were yet more extended by Pope Julius II. in 1506.

* In England the followers of Wickliffe were called by way of reproach, *Lollards*, from some affinity in their tenets, which were solemnly condemned by the Archbishop of Canterbury, and the convent of Oxford; and those who adhered to them were for many years the subjects of cruel persecution.†

* Braunton, vol. ii. p. 549. Mosheim, vol. iv. p. 122, 123.

Mosheim, vol. iii. p. 355. T. and 216. New Ed.

LUCIANISTS, so called from Lucianus, or Lencius, a disciple of Marcion, to whose errors he added a strange enmity to marriage, and denied both the immortality of the soul and the resurrection.* See *Macronides*.

LUETHERIANS, a denomination in the fourth century; so called from Lucifer, bishop of Cagliari; a zealous Trinitarian who was on that account banished by Constantine, and afterwards refused to commune with the Catholic church, on account of their receiving back on their repentance, those who had apostatized to the Arians. They are said to have maintained that the soul was transferred from the parents to the children.†

LUTHERANS, those who follow the opinions of Martin Luther, an Augustinian monk, who was born at Eisleben, in Upper Saxony, in the year 1483. He possessed an insatiable magnanimity, and an uncommon vigour and acuteness of genius. He first took offence at the indulgences which were granted in 1517, by Pope Leo X. to those who contributed towards building St. Peter's church at Rome, Luther being then Professor of divinity at Wittenberg. These indulgences promised remission of all sins, past, present, and to come, however enormous their nature, to all who were rich enough to purchase them. At this Luther

raised his warning voice; and in 95 propositions, maintained publicly at Wittenberg, Sept. 30, 1517, exposed the doctrine of indulgences, which led him to attack the authority of the pope. This was the commencement of that memorable revolution in the church which is styled the Reformation.

The capital articles which Luther maintained are as follow; to which are added a few of the Texts and arguments which he employed in their defence.

1 That the holy scriptures are the only source whence we are to draw our religious sentiments, whether they relate to faith or practice. John i. 39. 1 Cor. iv. 16. 2 Tim. iii. 15—17 Reason also confirms the sufficiency of the scriptures; for if the written word be allowed to be a rule in one case, how can it be denied to be a rule in another?

2. That justification is the effect of faith, exclusive of good works; and that faith ought to produce good works purely in obedience to God, and not in order to our justification; for St. Paul, in his epistle to the Galatians, strenuously opposed those who ascribed our justification (though but in part) to works; *If righteousness come by the law, then Christ is dead in vain.* Gal. ii. 21. Therefore it is evident we are not justified by the law, or by our

* *Luther's Her.* p. 287—90.

† *Meuschen*, vol. i. p. 314.

‡ Luther continually opposed this doctrine to the Romish tenet, that man by works of his own, prayer, fasting, and corporal afflictions, could merit and claim pardon; and he used to call the doctrine of justification by faith alone "Articulus stantis vel cadentis ecclesie."

works; but to him who believeth, sin is pardoned, and Christ's righteousness imputed.

3. That no man is able to make satisfaction for his sins. for our Lord teaches us to say, when we have done all things that are commanded, *We are unprofitable servants*. Luke xvii.

10. Christ's sacrifice is alone sufficient to satisfy for sin, and nothing need be added to the infinite value of his atonement.

Luther also rejected tradition, purgatory, penance, auricular confession, masses, invocation of saints, monastic vows, and other doctrines of the church of Rome.

On the points of Predestination, Original sin, and Free-will, Luther coincided with Calvin, and sometimes expressed himself more strongly; but on matters of Church discipline they widely differed; likewise on the presence of Christ's body in the Sacrament. His followers also deviated from him in some things; but the following may be considered as a fair statement of their principles, and the difference between them and the Calvinists: (1.) The Lutherans have bishops and superintendants for the government of the church. But the ecclesiastical government which Calvin introduced was called Presbyterian; and does not admit of the institution of bishops, or of any subordination among the clergy. (2.) They differ in their notions of the sacrament of the Lord's supper. The Lutherans reject consubstantiation; but affirm

that the body and blood of Christ are *materially* present in the sacrament, though in an incomprehensible manner; this they called *consubstantiation*. The Calvinists hold, on the contrary, that Jesus Christ is only *spiritually* present in the ordinance, by the external signs of bread and wine. (3.) They differ in their doctrine of the eternal decrees of God respecting man's salvation. The modern Lutherans maintain that the divine decrees, respecting the salvation and misery of men, are founded upon the divine prescience. The Calvinists, on the contrary, consider these decrees as absolute and unconditional.

The Lutherans are generally divided into the moderate and the rigid. The *moderate* Lutherans are those who submitted to the *interim* published by the emperor Charles V.* Melancthon was the head of this party, and they were called *Adiaphorists*. The *rigid* Lutherans are those who would not endure any change in their master's sentiments, of whom M. Flacius was the head.

The Lutherans are partial to the use of instrumental Music in their Churches, and admit statues and paintings, as the church of England does, without allowing them any religious veneration; but the rigid Calvinists reject these, and allow only the simplest forms of Psalmody.

The modern Lutherans, about the close of the 17th century enlarged their liberality toward

* This was a confession of faith enjoined only in the *interim*, i. e. till a general Council should decide the questions in dispute.

other sects, and gave up the supposed right of persecution, confessing that Christians are accountable to God only for their religious faith; they admit also into their sacred Canon the Epistle of St. James, and the Revelation of St. John, which Luther rashly rejected because

he could not explain them.*

The Lutherans are also subdivided into a variety of inferior denominations, as *Amosdorsians*, *Calixtians*, *Flaricans*, *Osiandrians*, *Synergists*, *Ubiquitarians*, and *Zwinglians*, of which some account will be found under their respective heads.

* Mosheim, vol. iii. p. 331.—vol. iv. p. 108—9. Robertson's Charles V. vol. ii. p. 42. Broughton, vol. ii. p. 93—6. Middleton's Biographia Evan. vol. i. p. 156, &c. and Luther on the Galatians. 4to. p. 142—4.

M

MACARIANS, the followers of Macarius, an Egyptian Monk, in the 4th century, of austere morals, but somewhat tinged with the superstitious notions of Origen. The term is also applied to the disciples of another *Macarius*, a native of Ireland, in the 9th century, who propagated the ridiculous notion, afterwards adopted by Averroës, that only one soul animated the whole human race.*

MACEDONIANS, another denomination of the 4th century so called after Macedonius, the Semi-arian Bishop of Constantinople. Sozrates, the Ecclesiastical Historian says, He considered the Holy Ghost as the "divine Energy diffused throughout the universe, and not as a person distinct from the Father and the Son." An individual had many partizans

before it was condemned in the Council of Constantinople, in the year 381.†

MAGDALENETTES, a name given to certain communities of Nuns, consisting chiefly of penitent prostitutes, in the 14th and 15th centuries. The propriety of giving this name to such characters has been, however, denied by Mr. Hanway and others, since it is by no means certain that Mary Magdalen was a woman of bad character; and her having been a deaconess by no means implies it.‡ See *Penitents*.

MAGI, or **MAGIANS**, an ancient Persian Sect, who believed in two co-eternal principles, namely, *Ormuzdes*, the source of all good, and *Ahrimanes*, the fountain of all evil. The former they worshipped under the symbol of its purest emblem, a perpetual fire. Their priests

* Mosheim, vol. i. p. 300.—vol. ii. 184. New Ed. + Ibid vol. i. p. 400. † Spanish Theology. Dict. in Magdalen. Hanway's Letter to the Governors of the Magdalen Hospital.

attained to such extraordinary skill in philosophy, that they were supposed to deal in diabolical arts, and hence arose the term Magicians. Their descendants in Persia are the *Gauri* of the present day. See *Gaura*.

MAHOMETANS, or **MOHAMMIDANS**, derive their name and doctrine from Mohammed, or Mahomet, who was born in Arabia late in the sixth century. He was endowed with a subtle genius, and possessed of great enterprise and ambition. He aimed at the introduction of a new religion, and began his eventful project by accusing both Jews and Christians with corrupting the revelations that had been made to them from heaven. He maintained that the Prophets, and even Christ himself had foretold his coming, which he endeavoured to make out from the Arabic version of *Deut. xxxii. 2.* *Psalm l. 2.* *Isa. xxi. 7.* and *John xvi. 7.* in some of which he pretended that he was literally named, as likewise in other parts of the original Gospels; and particularly that he was the *Paraclete* promised by our Saviour in the text last referred to.

According to the best Mahometan authors his mission was revealed to him in a dream in the fortieth year of his age. From that moment, say they, Mahomet, under the influence of a holy terror, devoted himself to a solitary life. He retired to a grotto in the mountain of Hira, which overlooks Mecca. He there passed his

days and nights in fasting, prayer, and meditation. In the midst of one of these exercises, the angel Gabriel appeared to him with the first chapter of the *Koran*, and commanded him to read. Mahomet replied he was unable, upon which the angel repeatedly embraced him, and commanded him to read in the name of his Creator. A few days afterwards, staying upon the same mountain of Hira, Mahomet saw again the angel seated in the midst of the clouds, on a glittering throne, with the second chapter of the *Koran*; and was addressed by him in the following words: "Oh thou who art covered with a celestial mantle, arise and preach!" Thus Gabriel, say the same writers, communicated by command of the Eternal to his prophet, in the 23 last years of his life, chapter by chapter, the whole book of the *Koran*.

These pretensions to a divine mission drew on him a requisition from the inhabitants of Mecca, that he would convince them by working a miracle; but he replied, "God confutes those signs and wonders that would depreciate the merit of faith, and aggravate the guilt of infidelity." He declared that God sent him into the world not only to teach his will, but to compel mankind to embrace it. The magistrates of Mecca were alarmed at the progress of his doctrines; and Mohammed, being apprized of their design to destroy him, fled to Medina. From this flight, which happened in the year of Christ 622, his

followers compute their æra, called in Arabic, *hegira*, or the flight.

The book in which the Mahometan religion is contained is called *alcoran*, or *the koran*, i. e. the *reading*; as we say the *bible*, which means the *book*, by way of eminence. The Mahometans believe that this book was taken from the great volume of the *divine decrees*, which has been from everlasting by God's throne, written on a table of vast dimensions, called "The Preserved Table." Its doctrines made a most rapid progress over Arabia, Syria, Egypt, and Persia; and Mohammed became the most powerful monarch of his time. His successors spread over great part of Asia, Africa, and Europe: and they still give law to a very considerable proportion of mankind. This rapid and extensive spread of the Moslem faith has not only been urged as an argument in its favor, but been brought into competition with the propagation of Christianity. Two circumstances however must be brought into consideration. Mahomet contrived by the permission of Polygamy and concubinage to make his creed palatable to the most depraved of mankind; and at the same time, by allowing its propagation by the sword, to excite the martial spirit of unprincipled adventurers: "The sword, (says he) is the key of heaven and hell." "and whosoever falls in battle his sins are forgiven at the day of judgment; and the loss of his limbs shall be supplied by the wings of angels and cherubims."

The great doctrine of the koran is the *unity of God*: to restore which point, Mohammed pretended, was the chief end of his mission; it being laid down by him as a fundamental truth that there never was, nor can be more than one true religion. For though particular laws or ceremonies are temporary, and subject to alteration according to divine direction; yet, the substance of religion being Truth, continues immutable. And he taught, that whenever this religion became neglected, or essentially corrupted, God informed and admonished mankind thereof by prophets, of whom Moses and Jesus were the most distinguished, till the appearance of Mohammed.

The koran asserts Jesus to be the true Messiah, the word and breath of God, a worker of miracles, preacher of heavenly doctrine, and exemplary pattern of a perfect life. Many Mohammedans deny that he was really crucified; but pretend that, to elude the malice of his enemies, he was caught up into paradise, and another person crucified in his stead; though this opinion is by no means universal. They believe that his religion was improved and completed by Mohammed, who was the *seal* of the prophets, and was sent from God to restore the true religion to its primitive simplicity; with the addition, however, of some peculiar laws and ceremonies.

The Mohammedans divide their religion into two general parts: faith, and practice. Their faith, or theory, is summed up in this confession: *There is but*

one God, and Mohammed is his prophet. Under these two propositions are comprehended six distinct branches: Belief in God; in his angels; in his scriptures; in his prophets; in the resurrection and judgment; in God's absolute decrees.

The unity of God is the first principle of their faith. "There is no God but God, and him only we must adore." Of angels it is believed that they have pure and subtle bodies, created of fire, and that they have various forms and offices; some being employed in writing down the actions of men, others in carrying the throne of God, and other services. They reckon four angels superior to the rest: Gabriel, who is employed in writing the divine decrees—Michael, the protector of the Jews—Azrael, the angel of death—and Israfil, who will sound the trumpet at the resurrection. They likewise assign to each person two guardian angels. The devil, according to the koran, was once one of the highest angels; but fell thro' refusing to pay homage to Adam at the command of God.

Beside angels and devils, the Mohammedans are taught to believe an intermediate order of creatures, which they call *jinn*, or *genii*; created also of fire, but of a grosser fabric than angels, and subject to mortality. Some of these are supposed to be good, and others bad; and capable of future salvation or damnation, as men are.

As to the scriptures, they are taught by the koran, that God in divers ages of the world gave revelations of his will in writing

to his prophets, all of which are lost except the pentateuch, the psalms, the gospel, and the koran, which were successively delivered to Moses, David, Jesus, and Mohammed; which last being the seal of the prophets, these revelations are now closed. The number of prophets, who have been from time to time sent into the world, they compute at 224 thousand.

Their next article of faith is the general resurrection and a future judgment. But before these, they believe there is an intermediate state, both of the soul and body. When a corpse is laid in the grave, two angels they suppose, come to examine it concerning the unity of God and the mission of Mohammed. If the body answer rightly it is suffered to rest in peace; if not, they beat it with iron maces, then press the earth on the corpse, which is gnawed and stung by 99 dragons, which some explain allegorically, of the stings of conscience.

As to the souls of the faithful, when they are separated from the body by the angel of death, they believe that those of the prophets are admitted into paradise immediately; that the souls of believers are lodged with Adam in the lowest heaven; but that those of the wicked are confined in a dungeon under a great rock, to be there tormented till the general resurrection. In these points, however, they are by no means unanimous.

That the resurrection will be general, and extend to angels, genii, men, and animals, is the

received opinion of the Moham-medans, and supported by the authority of the koran.*

Mankind, say they, at the resurrection will be distinguished into three classes, those who go on foot, those who ride, and those who creep. The first class will consist of those believers whose good works have been few, the second of those who are more acceptable to God, whence Ali affirms that the pious, when they come forth from their sepulchres, shall find ready prepared for them white-winged camels, with saddles of gold. The third class will be composed of infidels, whom God will cause to make their appearance with their faces on the ground. When all are assembled together, they will wait in their ranks and orders for the judgment a very considerable time. At length God will come in the clouds, surrounded by angels, and will produce the books wherein every man's actions are written. Some say that he will judge all creatures in the space of half a day, and others less. At this tribunal, every action, thought and word, will be weighed in balances held by the angel Gabriel, of so vast a size, that its two scales are capacious enough to contain both heaven and earth. The trials being over, all must pass the bridge at *Suar*, which is laid over the middle of hell, and is described to be finer than a hair, and sharper than the edge of a sabre. The wicked will miss their foot-

ing, and fall headlong into hell fire.]

In the koran it is said that hell has seven gates, for the mus-sulmans, the christians, the jews, the sabians, the magicians, the pagans, and for hypocrites of all religions. Here they will suffer a variety of torments, which shall be eternal, except to those who have embraced the true religion, who will be delivered thence after they have expiated their crimes by their sufferings. The righteous after having sur-mounted the difficulties of their passage, will enter paradise, which they describe to be a most glorious and delicious place, inhabited by beautiful women of *hours*, abounding with rivers of milk, wine, and honey, &c. Here the faithful will enjoy the most exquisite delights, in a state of eternal beatitude, where the degree of felicity is proportioned to the sincerity of their faith, and the nature and number of their good works. Some of their philosophers, however, understand these descriptions allegorically.

The last great point of faith relates to God's absolute decrees. The doctrine which they call orthodox is, that whatever comes to pass in the world, whether it be good or bad, proceeds entirely from the divine will, and is irrevocably fixed, and recorded from all eternity in the *preserved table*, and that God hath secretly pre-determined, not only the adverse and prosperous fortune of every person

* Sale's Koran, p. 26, 27.

† Ibid pp. 90—112.

‡ D'Osseson's Hist. of the Ottoman Empire, vol. i. p. 109.

in the world, but also his obedience or disobedience, and consequently his everlasting happiness or misery after death, which fate, or predestination, it is impossible by any foresight or wisdom to avoid. Notwithstanding this, some doctors of the Muhammedan law assert, that whoever denies free will, and attributes human actions to the sole influence of the Deity, sins against religion, and, if he persists in his error, becomes an infidel. They assert that in every circumstance of life, the divine assistance ought first to be implored through the intercession of the prophet; then every one should reflect, deliberate, and use that aid which prudence and experience may suggest. After these means have been employed, then they say, that human events may be attributed to the decrees of heaven, to which mankind ought ever to submit with the most unshaken resignation.

It is certain that Mohammed made great use of the doctrine of Predestination, or rather *fate* for the advancement of his designs, encouraging his followers to fight without fear, and even desperately, for the propagation of their faith, by representing to them that all their caution would not avert their inevitable destiny, or prolong their lives for not only the time, but the manner and circumstances of their death, have been unalterably fixed from all eternity. Hence the rigid Muhammedan deems every attempt to change the common order of

things a rebellion against the established laws of God, and views the plague (which his enemies in those parts) ravaging his country and destroying thousands and ten thousands in the streets, without exerting one effort to check its baneful progress.

Of the four practical duties required by the Koran, prayer is the first. Mahomet used to call prayer the *pillar of religion*, and the *key of paradise*. Hence he obliged his followers to pray five times every 24 hours, and always to wash before prayer.

The giving of alms is commanded jointly with prayer, the former being held of great efficacy in causing the latter to prevail with God.

Fasting is another duty enjoined as of the utmost importance. They are obliged to fast the whole month of Ramadan, from day light to sun set, and the reason given is because at that time the Koran was sent down from heaven.

The pilgrimage to Mecca is so necessary a point of practice, that, according to a tradition of Mohammed, he who dies without performing it, may as well die a Jew or a Christian. They also practice circumcision as a divine institution; and keep their Sabbath on the Friday.

The negative precepts of the Koran are, to abstain from usury, gambling, drinking of wine, eating of blood, and swine's flesh.

The Mohammedans are no less divided in sentiment than are the Christians. The first

division is into the followers of Abubekir and Ali, each of whom claimed the succession after Mahomer's death; as Khalif or Vicar of the Prophet; just as the Pope pretends to be the successor of St. Peter. The adherents to the former are called *Nammites*, because they adhere to the *Sumna* or Traditions of the sayings of the Prophet, in the same manner as the Rabbins adhere to the Jewish Mishna. On the other hand the *Sehutes*, who adhere to Ali, reject these traditions, as the *Karrites* do those of the Jews. Between these parties subsists the greatest animosity, each charging the other with corrupting their religion, and anathematizing each other as the vilest heretics. These are divided into a variety of inferior sects, differing chiefly on the doctrines of fate and free-will, on the nature and duration of future rewards and punishments, and on certain rites and ceremonies; but the Christian reader would be little interested by particulars. The followers of Ali are chiefly to be found in Persia; and the subjects of the Great Mogul are, in great measure neuter.

These principles are all professedly derived from the Koran, or Mohannedan Bible, reputedly referred to above. On this Book we may offer a few brief remarks. It has been extolled as a masterpiece of eloquence; and eloquent passages it certainly has: but most of these are evidently borrowed from the writings of Moses and the prophets, and were written in a style similar to that of

the Hebrew Scriptures. It has indeed been said, that Mohannemed himself was grossly illiterate; but it is probable that a great part of his ignorance was rather pretended than real, in order to countenance the idea of his oracles being inspired. But if he really were himself ignorant, there were numbers of Jews and apostate Christians who would be ready to assist in such a design for gain; and some have been named as having done so. The most celebrated moral precepts were undoubtedly borrowed from our scriptures: and as to the extravagant figures and absurd fables with which the koran abounds, though much may be allowed to the inventive genius of the pretended prophet, much also may be traced to the forged Gospels of the early Christians, and the Rabbinical fancies of the Masoretic Jews. This Book is also full of inconsistencies; and its commentators, not less numerous than those of Christianity, have been equally successful with the latter, in darkening the text they have attempted to explain.

This account, which would already be too long, were it not respecting the faith of 140 millions of the present race of mankind, shall be concluded with a brief summary of Musselman Theology, in the form of a Creed, said to be extracted from a Catechism lately published at Constantinople. "I believe in the books which have been delivered from heaven to the prophets. In this manner was the Koran given to Mahomet, the pentateuch to Moses, the Psalter to

David, and the Gospel to Jesus. I believe in the prophets, and the miracles which they performed. Adam was the first prophet, and Mahomet the last. I believe that for the space of 30,000 years the righteous shall repose under the shade of the terrestrial Paradise, and the wicked shall be exposed naked to the burning rays of the sun. I believe in the bridge *Siret*, which passes over the bottomless pit of hell. It is as fine as a hair, and as sharp as a sabre. All must pass over it, and the wicked shall be thrown off. I believe in the water-pools of Paradise. Each of the Prophets has in Paradise a bason for his own use: the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of, and they are bordered with stars. I believe in heaven and hell. The inhabitants of the former know no want, and the houris who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver, and the cement gold. The damned, on the contrary, are tormented by fire, and by voracious and poisonous animals.*

* **MAID OF KENT.** So was called Eliz. Barton, a celebrated impostor, who at the time of the Reformation in England, opposed its progress by pretended miracles, and revelations. She confessed her impostures, but threw the blame upon the priests who had employed her:

but she was condemned and executed for Treason with several of her accomplices.†

MANICHEANS, or MANICHEES, a denomination founded in the third century, by one Manes, or Manicheus. Being a Persian by birth, and educated among the magi, he attempted a confutation of their doctrine with the christian system; or rather, the explication of the one by the other; and in order to succeed in the enterprise, assumed that Christ had left the doctrine of salvation imperfect and unfinished: and that he was the *Paraclete*, or Comforter, whom the departing Saviour had promised to his disciples, to lead them into all truth. He rejected the old testament, the four gospels, and the acts of the apostles; said that the epistles of Paul were falsified in a variety of places, and wrote a gospel which he pretended was dictated to him by God himself, and distinguished it by the name of *Erteng*.

Manes taught, that there are two principles from which all things proceed; the one a most pure and subtle matter, called *light*, and the other a gross and corrupt substance, called *darkness*. Each of these is subject to the dominion of an eternal superintending Being. He who presides over the light is called God; he who rules the darkness bears the title of *Hyle*, or a *Depon*. The ruler of the light is supremely benevolent,

* Sale's Koran. Prideaux's life of Mahomet. Adam's Religious world displayed, vol. i. p. 217.

† Burnett's Reform. abridged, p. 115.

good, and happy. The prince of darkness is in himself unhappy, and, desirous to render others partakers of his misery, evil and malignant. These two beings have each produced an immense multitude of creatures resembling themselves, and distributed them through their respective provinces.

The prince of darkness long knew not that light existed in the universe; and no sooner did he perceive it, by means of a war kindled in his dominions, than he endeavoured to subject it to his empire. The ruler of the light opposed his efforts, at first with no great success: for the prince of darkness seized upon a considerable portion of the celestial elements, even of the light itself, and mingled them in the mass of corrupt matter. The ruler of the light, then employed the living Spirit, who succeeded better; but he could not entirely disengage the pure particles of the celestial matter from the corrupt mass through which they had been dispersed. The prince of darkness after his defeat produced the first parents of the human race. These consist of a body formed out of the corrupt matter of the kingdom of darkness, and of two souls, one of which is sensitive and lustful, and is attributed to the evil principle; the other rational and immortal, a particle of that divine light which was carried away by the army of darkness, and immersed into the mass of malignant matter.

Mankind being thus formed, God created the earth out of the mass of matter by that liv-

ing spirit who had vanquished the prince of darkness, in order to furnish a dwelling for the human race; to deliver by degrees the captive souls from their corporeal prisons; and to extract the celestial elements from the gross substance in which they were involved. In order to this design God produced two beings of eminent dignity from his own essence, Christ, and The Holy Ghost. The former is supposed to be that glorious intelligence which the Persians called *Mythras*; the brightness of the eternal light, subsisting in and by himself, endowed with life, enriched with infinite wisdom, and having his residence in the sun. The latter also a luminous, animated substance, diffused throughout the atmosphere which surrounds this terrestrial globe. This genial principle warms and illuminates the minds of men, renders also the earth fruitful, and draws forth gradually from its bosom the latent particles of celestial fire, which it wafts up on high to their primitive station.

After the supreme Being had for a long time admonished the captive souls, by the ministry of the angels and holy prophets, he directed Christ to descend upon earth, in order to hasten the return of those imprisoned spirits to their celestial country. In obedience to this command Christ appeared among the Jews, clothed with the shadowy form of a human body, and not with the real substance. He taught mortals how to disengage the rational soul from the corrupt body, to conquer the

violence of malignant matter; and demonstrated his divine mission by stupendous miracles. On the other hand, the prince of darkness used every method to inflame the Jews against this divine messenger, and incited them at length to put him to death upon an ignominious cross; which punishment however, he suffered not in reality, but only in appearance, and in the opinion of men. When Christ had fulfilled the purposes of his mission, he returned to his throne in the sun, and appointed a certain number of chosen apostles to propagate his doctrines thro' the world. But before his departure, he promised that at a certain period he would send a messenger, superior to all others in eminence and dignity, whom he called the *Paraclete*, or *Comforter*, who should add many things to the precepts he had delivered, and dispel the errors under which his servants laboured. This Comforter is *Manes*, who, by order of the Most High, declared to mortals the whole doctrine of salvation, without concealing any of its truths under the veil of metaphor.

Those souls who believe Jesus to be the Son of God, renounce the worship of the God of the Jews, who is the prince of darkness, obey the laws delivered by Christ, as they are enlarged and illustrated by *Manes*, and combat with persevering fortitude the lusts and appetites of a corrupt nature, derive from this faith and obedience the inestimable advantage of being gradually puri-

fied from the contagion of matter. The total purification of souls cannot indeed be accomplished during this life. Hence it is that the souls of men after death must pass through two states more of probation and trial, by water and fire, before they can ascend to the regions of light. They ascend, therefore, first into the moon, which consists of benign and salutary water; whence, after a lustration of fifteen days, they proceed to the sun, whose purifying fire removes entirely their corruption. The bodies, composed of matter, which they have left behind them, return to their first state, and enter into their original mass. On the other hand, those souls who have neglected the salutary work of their purification, pass after death into the bodies of animals of different kinds, where they remain till they have expiated their guilt, and accomplished their salvation. When the greatest part of the captive souls are restored to liberty and to the regions of light, then a devouring fire shall break forth at the divine command, from the caverns in which it is at present confined, and shall destroy the frame of the world. After this tremendous event, the prince and powers of darkness shall be forced to return to their primitive abode of anguish and misery, in which they shall dwell for ever & for, to prevent their renewing this war in the regions of light, God shall surround the mansions of darkness with an invincible guard, composed of those souls who have not finished their purification.

These set in array, like a military band, shall fully prevent any of their wretched inhabitants from coming forth again to the light.

To support their fundamental doctrine of two principles, the Manichæans argue thus. If we depend only on one Almighty Cause, infinitely good, we cannot account for the existence of natural and moral evil: for it is impossible that the first man could derive the faculty of doing ill from a good principle, for evil cannot proceed but from a bad cause, therefore the free-will of Adam was derived from two opposite principles. He depended on the good principle for his power to persevere in innocence, but his power to deviate from virtue owed its rise to an evil principle. Hence it is argued there are two contrary principles, the one the source of good, the other the fountain of all vice and misery.

Manes enjoined his followers to mortify and afflict the body, which he looked upon as essentially corrupt, and to divest themselves of all the passions and instincts of nature: but he did not impose this severe manner of living without distinction. He divided his disciples into two classes: one of which comprehended perfect christians, under the name of the *elect*; the other the imperfect and feeble, under the title of *hearers*. The elect were obliged to an entire abstinence from flesh, eggs, milk, fish, wine, all intoxicating drink, and wedlock; and to live in a state of the strictest penury, nourishing

their emaciated bodies with only bread, herbs, pulse, and melons. The discipline of the hearers was milder, they were allowed to possess houses, lands, and wealth, to feed upon flesh, and to enter into the bonds of conjugal life: but under conditions of moderation and temperance.

The general assembly of the Manichæans was headed by a president, who was considered as the representative of Jesus Christ. To him were joined twelve rulers who were designated to represent the twelve apostles: and these were followed by 72 bishops, the successors of the 72 disciples. These bishops had presbyters and deacons under them, and all the members of these orders were chosen out of the class of the elect.

The Manichæans observed the Lord's day, but fasted upon it. They likewise celebrated Easter, and had a regular church discipline and censures. They read the scriptures, they baptized in the name of the Father, Son, and Holy Ghost, and partook of the Lord's supper.

The doctrine of Manes differs from the Gnostics in this respect: Instead of supposing evil to have originated ultimately from inferior and subordinate beings, he held the doctrine of two original independent principles: the one immaterial, and supremely good; the other material, and the source of all evil; but actuated by a soul, or something of the nature of intelligence. This sect concealed themselves under various names during the

4th century; in the 6th they revived and spread much in Persia: in the 12th they were again revived under one Constantine, an Armenian, with many refinements and improvements, and subsisted down to the 15th century.*

MARCELLIANS, a denomination in the 4th century; so called from Marcellus, bp. of Ancyra, who, in his zeal against the Arians ran into the opposite error of Sabellius; considering the Son and Holy Spirit as emanations from the Father, which, after the economy of redemption was finished, should return, and be absorbed again into the divine essence.†

* **MARCITÆ**, or **MARCITES**, certain heretics of the 2nd century, the followers of one Marcus. See *Marcions*.

MARCIONITES, a sect in the second century; so called from Marcion, successor of Cerdo, who made several additions to his doctrines. He taught men to believe in a God superior to the Creator, namely, the supreme God, the Father, invisible, inaccessible, and perfectly good. The Creator, who was the God of the Jews, made this lower and visible world. The supreme God had also a world of his making; but perfect, immaterial, and invisible. For he supposed if a good God had made this world, there would have been neither sin nor misery; but all men would

have been holy and happy. He taught that Jesus was the Son of the good God, who took the exterior form of a man; and, without being born, he shewed himself at once in Galilee as a man grown, and assumed the character of a Saviour.

According to this doctrine Christ had the appearance of a human body, but not the reality. They founded this opinion on angels appearing, under the old testament, in bodily forms, and on Phil. ii. 6—8; *Being in the form of God, he emptied himself, and took the form of a servant*—the appearance, not the reality. Marcion acknowledged that the prophets had promised a Saviour to the Jews, but pretended that this deliverer was not the Son of God. Hence he believed that there are two Christs; one who appeared in the time of Tiberius, for the salvation of all nations; another, the restorer of the Jewish state, who is yet to come. They supposed that the souls of the virtuous would enjoy eternal happiness; but they denied the resurrection of the body.

Marcion altogether rejected the old testament, and received but eleven books of the new; and of the gospels only Luke, and that with many alterations; he also rejected all the parts of the new testament which contain quotations from the old. The manners of this people

* Mosheim, vol. i. pp. 239—245. Bayle's Hist. Diet. vol. iv. pp. 3487—9. Priestley's Eccles. Hist. vol. i. p. 518. Justin's Remarks, vol. ii. p. 263.

† Mosheim, vol. i. p. 424. New Ed.

were inoffensive and in some respects austere. They censured marriage, and praised virginity. They believed in a kind of necessity, and their zeal is charged with intemperance, in rashly offering themselves to martyrdom.*

MARGOSIANS, a branch of Gnostics in the second century; whose leaders were Maro and Colobarsus. The former is charged with being a Magician and an Astrologer. He seems to have been fond of mysteries. He spoke highly of Jesus Christ, but symbolized in many points with the *Gnostics* and *Valentinians*.†

MARONITES, certain eastern christians who inhabit Maronia, near Mount Libanus, in Syria. This denomination retained the opinions of the Monothelites till the twelfth century, when they were re-admitted, in the year 1182, to the communion of the church of Rome. As to their peculiar tenets before their reconciliation, they observed the Saturday as well as the Sunday Sabbath. They held that all souls were created together, at the beginning; and that those of good men do not enter into heaven till after the resurrection. They added other opinions, which were similar to those of the *Greek church*.‡

***MARTINISTS**, a sect which sprung up at Moscow under Catherine II. of Russia. They received their name from one Martin, a French man, who

drank into the spirit of Jacob Behmen, and introduced the doctrines of the Mystics into the cold regions of the north. They are particularly fond of hieroglyphics, and symbolical pictures.||

***MARTYRS**, those witnesses for the Truth which have sealed their testimony with their lives, in distinction from the *Confessors* who, though they suffered in the cause of Religion, were not called to "resist unto blood."§

MASSALIANS, or *Euchites*, certain monks in the fourth century, which derived their name from a Hebrew word signifying *prayer*, it being their distinguishing tenet, that a man is literally to *pray without ceasing*. Hereupon they shunned society—avoided social religion and public ordinances, and retired into the woods, that they might wait solely and continually on prayer. They imagined that two souls resided in man; the one good, the other evil: and taught that it was impossible to expel the evil demon otherwise than by constant prayer and singing of hymns; and that when this malignant spirit was cast out, the pure mind returned to God, and was again united to the divine essence, whence it had been separated. They boasted of extraordinary revelations; and adopted many opinions of the Manichean system. They were a kind of Mystics.**

* Lardner's Works, vol. ix. pp. 380—393.

p. 188. Lardner's Heretics, p. 172—184.

p. 51. Mosheim, vol. ii. p. 37.

Church, p. 335-9.

** Mosheim, vol. i. p. 350, 351.

† Mosheim, vol. i.

‡ Broughton, vol. ii.

§ Pinkerton's Greek

§ Scotch Theol. Dict.

Formey's Eccles. Hist. vol. i. p. 32.

MATERIALISTS, or **PHYSICAL NECESSARIANS**, certain Philosophers in the Christian Church, who admitting the maxim, *Ex nihilo nihil fit* (from nothing nothing can arise) had recourse to a supposed internal matter, as a kind of *substratum* for the creation of material beings. In modern language, Materialists are those who, denying the existence of spirit, conceive the soul of man to be material, or that thought is the result of corporeal organization. Of this class was the late Dr. Joseph Priestley, who considers man as consisting only of matter, disposed in a certain manner. At death the parts of this material substance are so disarranged, that the powers of perception and thought, which depend upon this arrangement, cease. At the resurrection they will be re-arranged in the same, or in a similar manner, as before; and, consequently, the powers of perception and thought will be restored. Death with its concomitant putrefaction and dispersion of parts, is only a decomposition. What is decomposed may be re-composed by the being who first composed it: so that, in the most proper sense of the word, the same body which dies shall rise again, not with every thing adventitious and extraneous, as what we receive by nutrition; but with the same stamina, or those particles which really belonged to the germ of the organical body. But the following particulars contain a further development of Dr. Priestley's system: 1. That man is no more than what we now see

of him. The corporeal and mental faculties, inhering in the same substance, grow, ripen, and decay together; and whenever the system is dissolved, it continues in a state of dissolution, till it shall please that almighty Being who called it into existence, to restore it to life again. For if the mental principle were, in its own nature, immaterial and immortal, all its peculiar faculties would be so too; whereas we see that every faculty of the mind is liable to be impaired, and even to become extinct, before death. Since, therefore, all the faculties of the mind, separately taken, appear to be mortal, the substance, or principle, in which they exist, says Dr. P. must be pronounced mortal too.

This system (it is added) gives a real value to the doctrine of the resurrection, which is peculiar to revelation; on this alone the sacred writers build our hope of future life: and represent all the rewards of virtue, and all the punishments of vice, as taking place at that awful day, and not before. See 1 Cor. xv. 16—32.

Farther, the scriptures which speak of the state of man at death, expressly exclude any trace of sense, thought, or enjoyment. See Psalm vi. 5. Job xiv. 7, &c.

2. That there is some fixed law of nature respecting the will, as well as the other powers of the mind, and every thing else in the constitution of nature; and, consequently, that it is never determined without some real or apparent cause foreign to itself; i. e. without

some motive of choice: or, that motives influence us in some definite and invariable manner; so that every volition, or choice, is constantly regulated and determined by what precedes it: and this constant determination of mind according to the motives presented to it, is what is meant by its *necessary determination*. The term *necessary* being not here opposed to *voluntary*, but to *contingent*. This fact being admitted, there will be a necessary connexion between all things past, present, and to come, in the way of proper cause and effect, as much in the intellectual as in the natural world: so that, according to the established laws of nature, no event could have been otherwise than it *has been, is, or is to be*. Thus the will, in all determinations, is governed by the state of mind—this state of mind is in every instance determined by the Deity; and there is a continued chain of causes and effects, of motives and actions, inseparably connected, and originating from the condition in which we are brought into existence by the Author of our being.

It is universally acknowledged, that there can be no effect without an adequate cause. This is even the foundation on which the only proper argument for the being of a God rests. And the necessity asserts, that if, in any given state of mind, with respect both to dispositions and motives, two different determinations, or volitions, be possible, it can be on no other prin-

ciple than that one of them should come under the description of an effect without a cause; just as if the beam of a balance might incline either way, though loaded with equal weights. And if any thing whatever, even a thought in the mind of man, could arise without an adequate cause, any thing else, the mind itself, or the whole universe, might likewise exist without an adequate cause.

The scheme of philosophical necessity, therefore, implies a chain of causes and effects, established by infinite wisdom, and terminating in the greatest good of the whole universe; evils of all kinds, natural and moral, being admitted, as far as they contribute to that end, or are in the nature of things inseparable from it. Vice is productive not of good, but of evil to us, both here and hereafter, though good may result from it to the whole system: and, according to the fixed laws of nature, our present and future happiness necessarily depend on our cultivating good dispositions. By our being liable to punishment for our actions, is meant, on this hypothesis, that it is wise and good in the supreme Being, to appoint that certain sufferings should follow certain actions, provided they be voluntary, though necessary ones: a course of voluntary actions and sufferings being calculated to promote the greatest ultimate good.

Dr. P. distinguishes this scheme of philosophical neces-

erty from the Calvinistic doctrine of predestination, in the following particulars :—

1. No Necessarian supposes that any of the human race will suffer eternally : but that future punishments will answer the same purpose as temporal ones are found to do, all of which tend to good, and are evidently admitted for that purpose.

2. The Necessarian believes that his own dispositions and actions are the necessary and sole means of his present and future happiness ; so that, in the most proper sense of the words, it depends entirely on himself, whether he be virtuous or vicious, happy or miserable.

3. The Calvinistic system entirely excludes the popular notion of free-will ; viz. the liberty or power of doing what we please, virtuous or vicious, as belonging to every person, in every situation ; which is perfectly consistent with the doctrine of philosophical necessity, and indeed results from it.

4. The Necessarian rejects Original Sin, the deity and atonement of Christ, divine influences, and other points of Calvinism. He believes nothing of the actions of any man being necessarily sinful : but, on the contrary, thinks that the very worst of men are capable of benevolent intentions in many things they do ; and like-

wise that very good men are capable of falling from virtue, and consequently of sinking into final perdition. Upon these principles also, all late repentance, and especially after long and confirmed habits of vice, is altogether and necessarily impracticable and ineffectual.

In short, the three doctrines of Materialism, Philosophical Necessity, and Socinianism, are considered as essential parts of one system. The scheme of necessity is the immediate result of the materiality of man ; for mechanism is the undoubted consequence of materialism ; and that man is wholly material, is eminently subservient to the mere humanity of Christ. For if no man have a soul distinct from his body, Christ, (who in all other respects appeared as a man) could not have a soul which had existed before his body : and the doctrine of the pre-existence of souls, (of which the pre-existence of Christ is a branch) will be effectually overturned.* See *Necessarianism and Socinianism*.

*MELATONI, the disciples of Melato, who believing the Deity to be corporeal, supposed the creation of Adam in the "image of God," to refer to his bodily form.†

MELCHITES, the Syrian, Egyptian, and other eastern christians in the Levant, who (though not Greeks) follow the

* Priestley's *Disquisitions on Matter and Spirit*, vol. 1. p. 4—163, —vol. 11. on *Philosophical Necessity*, p. 8—193. *History of Early Opinions*, vol. 1. p. 211, 212. Correspondence between Priestley and Price, p. 318—359. Crombie's *Essay on Philosophical Necessity*.

† Ross's *View of Religions*, p. 211.

doctrines of the Greek church, except in some points which relate to ceremonies and ecclesiastical discipline. They were called *Melchites*, i. e. Royalists, by their adversaries, by way of reproach, on account of their implicit submission to the edict of the emperor Marcion, in favour of the council of Chalcedon.*

MELCHIZEDICIANS, a denomination which arose about the beginning of the third century. They affirmed that Melchizedek was not a man, but a heavenly power superior to Jesus Christ: for Melchizedek, they said, was the intercessor and mediator of the angels, as Jesus Christ was for men; and his priesthood was only a copy of that of the former. See *Hieracites* and *Theodotians*.

It may be remarked here that the Hutchinsonians believe that Melchizedek was no other than Jesus Christ himself.

***MELETIANS**, the followers of Meletius, an Egyptian Bishop, who, being deposed for sacrificing to idols, affected great severity against apostates, and like the Novatians, refused to re-admit them on their repentance.†

MENANDRIANS, a denomination in the first century, from Menander, a supposed disciple of Simon Magus. He pretended to be one of the *sons* sent from the *pleroma*, or celestial regions, to succour the

souls that lay groaning under oppression; and to support them against the demons that hold the reins of empire in this sublunary world. But his notions are so extravagant that he was rather considered as a lunatic than a heretic ‡

***MENDAI, or MEND-EANS**, otherwise called *Christians of St. John*, or *Hemero-Baptists*, which see. "These ambiguous Christians (says Mosheim) dwell in Persia and Arabia, and principally at Bassora, and their religion consists in bodily washings, performed frequently, and with great solemnity."||

***MENDICANTS, or Begging Friars**, several orders of religious in popish countries, who, having no settled revenues, are supported by charitable contributions §

MENNONITES, a society of Baptists in Holland; so called from Menno Simon, of Friesland, who lived in the sixteenth century. He was originally a Romish priest, but joined a party of the Anabaptists, and becoming their leader, cured them of many extravagancies, and reduced the system to consistency and moderation. The Mennonites maintain that practical piety is the essence of religion, and that the surest mark of the true church is the sanctity of its members. They plead for universal toleration in religion; and debar none from their assemblies who lead

* Mosheim's Eccles. Hist. vol. ii. p. 31. Collier's Hist. Diet. vol. ii.

† Mosheim, vol. i. p. 354, 5. New Ed.

‡ Mosheim, vol. i. p. 116. Formey's Eccles. Hist. vol. i. p. 21.

§ Mosheim, vol. iv. p. 266—7. N. Ed.

§ Buck's Theological Dictionary.

pious lives, and own the scriptures for the word of God. They teach that infants are not the proper subjects of baptism; that ministers of the gospel ought to receive no salary; and that it is not lawful to take an oath, or wage war, upon any occasion. They also object to the terms *person* and *trinity*, as not consistent with the simplicity of the scriptures.

In their private meetings every one has the liberty to speak, to expound the scriptures, and to pray. They assemble (or used to do so) twice every year from all parts of Holland, at Rynshoung, a village two leagues from Leyden, at which time they receive the communion, sitting at a table in the manner of the Independents, but in their form of discipline they are said more to resemble the Presbyterians.

The ancient Mennonites professed a contempt of erudition and science; and excluded all from their communion who deviated in the least from the most rigorous rules of simplicity and gravity: but this primitive austerity is greatly diminished in their most considerable societies. Those who adhere to their ancient discipline are called Flemings, or Flandrians. The whole sect were formerly called *Waterlandians*, from the district in which they lived.

The Mennonites in Pennsylvania do not baptize by immersion, though they administer

the ordinance to none but adult persons. Their common method is this: The person to be baptized kneeling, the minister holds his hands over him, into which the deacon pour water, and through which it runs on the head of the baptized; after which follow imposition of hands and prayer.*

MEN OF UNDERSTANDING. This title distinguished a sect which appeared in Flanders and Brussels in the year 1511. They owed their origin to an illiterate man, named Egidius Cantor, and to William of Hilderson, a Carmelite monk. They pretended to be honoured with celestial visions; and declared the approach of a new revelation more perfect than the gospel. They held that the resurrection was accomplished in the person of Jesus, and no other was to be expected; that the inward man was not defiled by the outward actions, whatever they were; and that the pains of hell were to have an end.

This denomination seems to have been a branch of the Brethren and Sisters of the Free Spirit, and their system embraced some peculiarities both of the *Mystics* and *Universalists*.†

METHODISTS, a name given in the seventeenth century to a new species of polemic doctors, who distinguished themselves by new and ingenious *methods* of defending the

* Mosheim's Eccles. Hist. vol. iv. p. 151—162. Dict. Arts and Sciences, vol. iii. p. 2037. Edward's Hist. of the Amer. Baptists, vol. i. p. 94.

† Mosheim, vol. iii. p. 246.

Roman Catholic church against the attacks of the Protestants.* The same name, and for the same reason, had been applied to certain ancient Physicians, who were celebrated for their skill and ingenuity.

Of late years the term has been applied to Ministers and private Christians, both in and out of the Establishment, who have been remarkable for their zeal and activity in the cause of vital godliness. More correctly taken, however, it applies to a large body of religious persons, neither strict Churchmen nor regular Dissenters, of whose use and history the following is a brief Abstract.†

This denomination was founded in the year 1729, by Messrs. John and Charles Wesley, and a Mr. Morgan. In November of that year, the former being then fellow of Lincoln College, he began to spend some evenings in reading the greek testament with his brother, Mr. Morgan, and Mr. Kirkham, of Merton College. Not long afterwards 2 or 3 pupils of Mr. John W. and one of Mr. C. W.'s obtained leave to attend these meetings. They then began to visit the sick, and the prisoners who were confined in the castle. Two years after they were joined by Mr. Ingham, Mr. Broughton, and Mr. Hervey; and in 1735 by the celebrated George Whitfield, then in his eighteenth year.

At this time their number in Oxford amounted to about fourteen. They obtained their name, it is said, from the exact regularity of their lives, or the correct *method* in which they disposed of their time.

In October 1735, Messrs J. and C. Wesley, Mr. Ingham, and Mr. Delamotte, embarked for Georgia, in order to preach the gospel to the Indians. They were at first favorably received, but in a short time lost the affection of the people; and on account of some differences with the storekeeper, Mr. Wesley was obliged to return to England. He was, however, soon succeeded by Mr. Whitfield, whose repeated labours in that part of the world are well known.

On Mr. Whitfield's return from America, in 1741, he declared his full assent to the doctrines of Calvin. Mr. Wesley, on the contrary, professed those of Arminius, and had written in favour of *universal redemption and perfection*, and very strongly against *election*.

The doctrines of the *Calvinists* and *Arminians* may be seen under these articles.* The leading principles common to both are said to be "*Salvation by faith only in Jesus Christ, perceptible conversion, and an assurance of reconciliation with God.*"† but whether they both mean exactly the same things by these terms, may well be

* Mehistm, Vol. iv. p. 307.

† The late Dr. Free was so bitter an enemy to this denomination, that overlooking the obvious meaning of the term in English, he would derive it from the Greek *παιδομαχία*, Ephes. vi. 11. and explained to mean those who follow the devices of the Devil!

questioned. The Calvinists, when speaking of justification by faith alone, for instance, do not mean that we are justified by it as an act of our own, but as *having respect to the righteousness of Christ*. The imputation of faith, therefore, with them, is the same thing as the imputation of Christ's righteousness. But Mr. Wesley's views on this subject are as follows. "All I teach (says he) respects either the nature and condition of justification, the nature and condition of salvation, the nature of justification and saving faith, or the Author of faith and salvation.

1. "The nature of *Justification*: That Justification of which the Articles and Homilies speak, signifies present forgiveness, pardon of sin, and consequently acceptance with God. Rom. iii. 25. 'I believe the condition of this is faith: Rom. iv. 5, &c. I mean not only that without faith we cannot be justified, but also that as soon as any one has true faith, in that moment he is justified. Good works follow this faith, (Luke vi. 43,) but cannot go before it.

2. "By *Salvation* I mean, not barely, according to the vulgar notion, deliverance from sin; but the renewal of our souls after the image of God, in righteousness and true holiness.

This implies all holy and heavenly tempers—all holiness of conversation.

3. "*Faith* is a divine, supernatural evidence, or conviction (*δευξας*) of things not seen—as being either past, future, or spiritual. Justifying faith implies a sure trust and confidence that Christ loved me and gave himself for me. And the moment a penitent sinner believes this God pardons and absolves him. And as soon as his pardon or justification is *witnessed* to him by the Holy Ghost, he is saved.*

4. "The *Author* of faith and salvation is God alone. He it is that works in us both to will and to do. He is the sole giver of every good gift; and the sole Author of every good work. There is no more of power than of merit in man; but as all merit is in the Son of God, in what he hath done and suffered for us, so all power is in the Spirit of God. And therefore every man in order to believe unto salvation, must receive the Holy Ghost"†

On no subject were Mr. Wesley's sentiments more accepted against by religious persons, than on that of *perfection*. Thus he explained to mean, "Such a degree of the love of God and the love of man; such a degree of the love of justice, truth, holiness, and purity, as will remove from the heart

* This "*witness of the Spirit*" is differently understood. Some seem to consider it as a mere persuasion that the Person is converted; but the more judicious consider it necessary that persuasion should be founded upon evidence: so the Apostle reasoned, 1 John iii. 14. And it is certainly dangerous to trust to mere impressions.

† Farther Appeal to men of Reason and Religion.

every contrary disposition towards God or man; and that this should be our state of mind in every situation, and in every circumstance, of life." An attainment certainly highly desirable, but to which very few, except the weakest and most enthusiastic of Mr. W.'s followers, would pretend to have attained. Even this perfection however, at its greatest height would not include absolute freedom from error or mistake, nor from (unless) infirmities or temptations; nor does it imply perfection in *degree*, so as not to admit of continual increase—or growth in grace.*

As to the *Societies* formed by Mr. Wesley, the only condition required of members, is "a desire to be saved from their sins;" and these are formed into small companies, or *classes*, of from 12 to 20 persons, one of whom is styled the Class leader, whose office it is to examine, to superintend, and to exhort. He usually meets his class once a week, and once a week he usually meets the minister and stewards to make his report. Several congregations connected, within the compass of 10 or 15 miles, form a Circuit, to which 2 or 3 preachers are appointed, one of whom is called the superintendant; and once in the quarter the preachers meet and examine all the classes. Several circuits form a district, all the preachers of which meet annually and send minutes to Conference of their proceedings. The Conference is an annual meeting of the

preachers at some one of their principal places, in rotation. This is their supreme court, from which lies no appeal.

The public worship of the Methodists is much like that of the dissenters; but at a few of their principal places they adopt the service of the Church of England. Once a quarter *Watch-nights* are held, and also *Love-feasts*, both of which are confined to members of their Society. The former are meetings for prayer and exhortation, usually continued till midnight. The latter friendly meetings at which, beside social worship, the members eat together a small piece of cake or bun, in token of brotherly communion, and drink water; on these occasions something is collected for the poor, and the whole concluded with prayer. These meetings are formed on the model of the ancient *Agape*, or 'feasts of Charity' mentioned by St. Jude, ver. 12.

The zeal of both Messrs. Whittfield and Wesley was very great, and their labours were abundant. They were both professed members of the church of England, though neither of them confined himself, in all respects, within its rules. The former was most distinguished for his powerful eloquence, which attracted the attention and overawed the mind: the latter for cool persuasive reasoning, and for a kind of legislative wisdom, which he exercised in forming his numerous followers into societies, and establishing such

a connexion and subordination among them, as to give a greater stability to his denomination.

Since the death of Mr. Wesley, his people have been divided with respect to discipline. He himself had always professed a strong attachment to the church of England, and exhorted the societies under his care to attend her service, and receive the Lord's supper from the regular clergy. But some of the societies petitioned to have preaching in their own chapels during church hours, and the Lord's supper administered by the travelling preachers. This request he generally refused; but where it could be conveniently done, sent some of the clergymen who officiated at the new chapel in London to perform these solemn services. At the first conference after his death, which was held at Manchester, the preachers published a declaration, in which they said that they would "take up the plan as Mr. Wesley had left it." This was by no means satisfactory to many of the preachers and people, who thought that religious liberty ought to be extended to all the societies which desired it. In order to favour this change, several respectable preachers came forward, and by the writings which they circulated through the connexion, paved the way for a pacification; by which it was stipulated that in every place where a three-fold majority of class-leaders, stewards, and trustees desired it, the people should have preaching in church hours, and the sacraments of baptism

and the Lord's supper administered to them.

The spirit of enquiry did not stop here; for it appeared to them agreeable both to reason and the custom of the primitive church, that the people should have a voice in the temporal concerns of the societies, vote in the election of church-officers, and give their suffrages in spiritual concerns. The subject produced a variety of arguments on both sides of the question. At a conference held at Leeds in 1797, there were delegates from many societies in various parts, who were instructed to request that the people might have a voice in the formation of their own laws, the choice of their own officers, and the distribution of their own property. The preachers proceeded to discuss two motions. Shall delegates from the societies be admitted into the conference? Shall circuit-stewards be admitted into the district meetings? Both these motions were negatived, and consequently all hopes of accommodation between the parties were given up. From hence a plan was proposed of a NEW CONNEXION. - A regular meeting was formed, and Mr. William Thom being chosen president; and Mr. Alex. Kilham secretary, the meeting proceeded to arrange the plan for supplying the congregations which adhered to them with preachers. The president and secretary were also desired to draw up rules of church-government, that they might be circulated through the societies for their approbation. The plan being

drawn up and printed, was examined by select committees through the connexion, and, with a few alterations, was accepted by their conference of preachers and delegates.

The preachers & people are incorporated in all meetings for business, not by temporary concession, but by the essential principles of their constitution; for the private members chose the class-leaders, the leaders' meeting nominates the stewards, and the society confirms or rejects the nomination. The quarterly meetings are composed of the general stewards and representatives chosen by the different societies of the circuits, and the fourth quarterly meeting of the year appoints the preacher and delegate of every circuit that shall attend the general conference. For a further account of their principles and discipline, the reader is referred to a pamphlet, entitled, "*General rules of the united societies of Methodists in the New Connexion.*"

The Calvinistic Methodists are not incorporated into a body as the Arminians are; but are chiefly under the direction or influence of their ministers or patrons. There are many congregations in London and elsewhere, who, though called Methodists, yet are in neither of the above Connexions. Some of these are supplied by a variety of ministers; and others, bordering more on the congregational plan, have a resident minister.

A distinct connexion, upon Mr. Whitfield's plan, was in-

stituted and patronized by the late Lady Huntington, and which still subsists. See *Huntington, Lady*.

The Calvinistic Methodists are considered by the regular dissenters as unfriendly to the order and discipline of the new testament. There are, however, a considerable number of dissenters who have thought it no dishonour to follow the Methodists, in so far as they have followed Christ; entering into their spirit with respect to a zealous and affectionate manner of preaching; and if many of the Methodists, on the other hand, have abated of their eccentricity, and learned of dissenters to respect sobriety, and the order of God's house, there is no cause for regret. By their constant intercourse they have no doubt had, and will continue to have, a very considerable influence on each other.

By the Minutes of the last conference in July 1814, it appears that the Numbers in the societies, continuing the connexion of Mr. Wesley, are as follows; and these, it must be remembered, form at most but a moiety of their public congregations.

Great Britain	179,866
Ireland	29,388
France	14
Gibraltar	65
Sierra Leone	96
Nova Scotia, Quebec, and Newfoundland	1,670
West Indies	17,002
America, (United St.)	214,327

Total 436,347

<i>Travelling Preachers, not included in the preceding account.</i>	
Great Britain	625
Ireland	114
Foreign Missionaries	66
Preachers in America ..	678

437,680

The New Connexion have about 20 circuits, 40 preachers, and 7000 members; nor do they seem likely to encrease, the parent Society having conceded some points which occasioned the separation. Their discipline borders on that of the Independents.

There seems to be no method of estimating the numbers of the *Calvinistic Methodists* with any tolerable accuracy; but it is probable that in England and Wales, they are at least equal to the Arminian, and in Wales considerably more numerous.*

MILLENNARIANS, or **CHILIASTS**, a name given to all who believe that the saints will literally reign on earth with Christ a *thousand years* after the first resurrection, before the end of the world. The former appellation is of latin original, the latter of greek, and both are of the same import.

The ancient Millenarians held that, after the coming of Antichrist, and the destruction which will follow, there shall be a first resurrection of the just alone—that all who shall be found upon earth, both good and bad, shall continue alive;—that Jesus Christ will then

descend from heaven in his glory—that the city of Jerusalem will be rebuilt, in the manner described Rev. xxi. and Ezek. ch. xxxvi. Here they suppose the Lord Jesus will fix the seat of his empire, and reign a thousand years with the saints, patriarchs, and prophets, who will enjoy perfect and uninterrupted felicity, in a second Paradise, more glorious than that of Eden. This opinion is adopted in the *Epistle of Barnabas*, by Papias, Irenæus, Justin Martyr, and many other of the ancient fathers; and is illustrated and confirmed by many learned moderns, from whom we shall subjoin an abstract of their opinions.

Dr. *Thomas Burnet* and Mr. *Whiston* concur in asserting that the earth will not be entirely consumed; but that the matter of which it consists will be purified, by the action of fire: from these materials, as from a second chaos, there will, by the will of God, arise a new creation: “new heavens and a new earth.” The earth, and the atmosphere, will then be so restored as to resemble what they were in the paradisaical state; and consequently, to render it a most delightful abode for man. In proof of this hypothesis they urge the following texts:—Matt. xiii. 41—43. Luke xvii. 29, 30. Acts iii. 21. Heb. i. 11, 12. 2 Pet. iii. 10, &c. They suppose that the earth, thus beautified and improved,

* See *Miles's Canonol. History of Methodism*, *Giffier's Life of Whitfield*, *Coke's Life of Wesley*, *Wesley's Sermons*, *Benson's Apology*, *Buck's Theolog. Dict.*

shall be inhabited by those who inherit the first resurrection, and who shall here enjoy a very considerable degree of happiness, though not equal to that which is to succeed the general judgment, which shall open when the thousand years mentioned in Rev. xx. 1-6 shall be expired.

Though Mr. Fleming does not entirely agree with the above, he interprets Rev. xx. 6. as referring to a proper resurrection, of which, he supposes, the event recorded in Matt. xxvii. 52, was a pledge. He conjectures that the most eminent saints of the old-testament times then arose, and ascended with Christ to heaven; agreeably to this, he apprehends that the saints who are to be subjects of the first resurrection, after appearing to some of the inhabitants of this earth, which may be the mean of reviving religion among them, will ascend to heaven in triumph. To this peculiar privilege of the martyrs, and some other eminent saints, St. Paul is supposed to refer, Phil. iii. 11.

Mr. Ray agrees that there will be a renovation of the earth; and though he does not suppose that the same animals shall be raised again, yet he thinks that other animals as well as vegetables, will be produced in higher degrees of beauty and perfection than ever before.

Dr. Cotton Mather supposed that the conflagration will take place at Christ's second personal coming, that after this great event God will create new heavens, and a new

earth." The raised saints will inhabit the *new heavens*, attending on our Saviour there, and receiving immense rewards for their services and sufferings for his sake. The new earth will be a paradise, and inhabited by those who shall be caught up to meet the Lord, and be with him in glory, while they see the earth flaming under them. They shall then return to the *new earth*, possess it, and people it with an offspring who shall be sinless and immortal. The risen saints who shall inhabit the new heavens, and "neither marry nor be given in marriage," will be sent down from time to time to the new earth, to be teachers and rulers, and have power over nations; and "the will of God be done on earth as it is in heaven." This dispensation will continue for 1000 years. There will also be a translation from the new earth to the new heavens, either successively during the thousand years, or all at once, after the termination of that period.

Mr. Kett, in a late publication, entitled, *History the Interpreter of Prophecy*, has advanced a new plan, of which the following is an imperfect sketch. He supposes that the *Antichrist* (or the many *antichrists*.) spoken of in the new testament, means a *power*, a *person*, or a *succession of persons*, who were to arise in the world, and either deceitfully arrogate to themselves the place and office of Christ, or exercise a direct enmity to him and his religion—that there appear to be three great forms of Antichrist; viz. Popery, Mahomed-

tanism, and Infidelity, which were to prevail a certain time for the trial and punishment of the corrupted church of Christ—that at the present period the *Imperial* form of antichrist is begun, and will continue to prevail while the Papal and Mahometan decline—that the rise, progress, and establishment, of the *Imperial* power is predicted by the *little horn* of the *beast* in the visions of Daniel, and the *second beast* and *his image* in the Revelation of St. John.—Mr. Kett supposes, that when the *Imperial* power shall have reached its summit of domination, when the Jews are collected into their own land; when the church, purified by tribulation, shall be made ready to receive her Lord, Christ shall personally appear, and finish the reign of Antichrist in all its various forms; the just shall be raised from the dead, and a new kingdom of peace and everlasting happiness be established under the immediate government of the Redeemer, agreeably to the description in Dan. ii. 35. Rev. xx. 4—6. and other passages. When this glorious period of the millennium shall commence, the New Jerusalem will be separated from the world as the garden of Eden, but the gates of entrance shall stand open: the world will continue a state of probation to all but those who arose from the dead; it will, however, be enlightened by the communication of those blessed instructors. At the expiration of the thousand years, Satan will be loosed, to deceive the nations without the

city: but so soon as he shall attempt to disturb the peace of the saints, fire will descend out of heaven, and devour the incorrigible sinners. The final judgment, the resurrection of the wicked, the destruction of the world, the everlasting punishment of Satan and his followers, and the admission of the saints into eternal felicity in the heavens, will immediately succeed.

Dr. Gill, Bp. Newton, and many other eminent divines, adopt the literal interpretation of the *Prophecies*; but others of equal learning and piety, and more cautious, incline to a figurative interpretation of these *Prophecies*, as will be seen in the following instances.

Dr. Butler supposes the millennium to refer entirely to the prosperous state of the christian church after the fall of Antichrist, and the conversion of the Jews—that then shall begin a glorious and undisturbed reign of Christ over the Jew and Gentile, to continue a thousand years—and as John the Baptist was Elias, because he came in the spirit and power of Elias; so shall this be the church of the martyrs, and of those “who have not received the mark of the beast,” because the spirit and purity of the times of the primitive martyrs shall return. He argues, that it would be a degradation to the glorified saints to dwell upon earth; and that it is contrary to the genius of the christian religion to suppose it built on temporal promises.

Mr. Warburton's scheme is, that the gospel, being intended

to restore the ruins of the fall, will gradually meliorate the world, till, by a train of natural consequences, under the influence of divine providence and grace, it is restored to a paradisaical state. He supposes that this plan is already advanced through some important stages, among which he reckons (with Dr. Sherlock) the amendment of the earth's natural state at the deluge to have been a considerable one. He considers all improvements in learning and arts, as well as the propagation of the gospel among the heathen nations, as the process of this scheme; but he apprehends much greater advances are to be made about the year of Christ 2000, when the millennium will commence, which shall be, according to him, such a glorious state as Dr. Whitby supposes; but with this additional circumstance, that, after some interruption from the last effects of wickedness by Gog and Magog, this shall terminate in the still nobler state of the *new heaven* and the *new earth*, spoken of in Rev. xxi. and xxii. when he supposes that all natural and moral evil, and death itself, shall be banished from the earth; but good men shall continue in the highest rectitude of state, and in the greatest imaginable degree of terrestrial felicity, till the final coming of Christ and universal judgment close this delightful scene, perhaps several thousand years afterwards. Indeed he seems to apprehend that the consummation of all things will not happen till about the year of the world

the end of the great year, as the Platonists called it, when the equinoxes shall have revolved.

Mr. Lowman agrees with Dr. Whitby in supposing the scripture description of the millennium to be figurative, representing the happy state of the church on its deliverance from the persecution and corruption of the third period. He supposed the book of Revelation, after the fifth chapter, to be a prophetic representation of the most remarkable events which were to befall the christian church from that time to the end. He divides the remainder into seven periods; the first, represented by the *seals*, shows the state of the church under the heathen Roman emperors from the year 95 to 323—the second, that of the *trumpets*, relates to what was to happen in the christian church, from 327 to 750, when the Mahometan conquests ceased in the West—the third represents the state of the church and world in the time of the last head of the Roman government, i. e. under the popes, for 1260 years; viz. from 756 to 2016: each of the *vials* which are poured out, he reckons to denote some great judgment upon the papal kingdom; the sixth and seventh vials he supposes are yet to come, and that the seventh will complete the final destruction of Rome—the fourth is that of a thousand years, or the *millennium*, in which the church will be in a most prosperous state, A. D. 2000 to 3000; so that the seventh chiliad is to be a kind

of sabbath -the fifth is the renewed invasion of the enemies of the church for a short time not defined, but which is to end in their final extinction and ruin, (chap. xx. 7--10) -the sixth is the general resurrection and final judgment, (chap. xx. 11--13) which terminate on the seventh grand period in which the saints are represented as fixed in a state of everlasting triumph and happiness in the twenty world (chap. xxi. 1--3).

Dr. Bellamy supposes that the millennium will be a glorious scene of Christ's spiritual reign on earth when universal peace shall prevail, wars, famines, and all devastating judgments, be at an end, industry shall flourish, and all luxury intemperance, and extravagance be banished. Then this globe will be able to sustain with food and raiment a number of inhabitants immensely greater than ever dwelt upon it at one time; and if all those shall, as the scripture asserts, "know the Lord, from the least to the greatest," for 1000 years together, it will naturally come to pass that there will be more saved in that thousand years, than ever before dwelt upon the face of the earth, from the foundation of the world.

Some understand the thousand years in the Revelation, (according to other prophetic numbers in that book) a day for a year, which would extend the period of the Millennium,

(as the scripture year contains 360 days) to 360,000 years, in which there might possibly be millions saved to one which has been lost!*

All the above systems respecting the millennium admit the eternity of future punishment; the plan of the late Mr. Winchester terminates in the universal restoration of all intelligent creatures.

This author supposes that, as an introduction to the millennium the power and empire of the Turks shall be weakened, to make way for the return of the Jews to their own land, which event is expressly foretold in Ezek. xxxix. 25--8, and many other passages that after their return, their enemies shall come against them in vast numbers, called by the names Gog and Magog, Ezek. xxxvii. 1--7,--that they shall take and plunder the city of Jerusalem, and bring the Jews to the brink of destruction -that at the height of their triumph, Christ, the manifested Jehovah, shall appear in the clouds of heaven, according to Zach. xiv. 4--that his appearance shall effect the conversion of the Jews, who shall receive him as their Messiah. *They shall look on him whom they have pierced.* Rev. i. 7. The dead saints shall then be raised, the living saints changed, and both brought up to meet the Lord in the air, and descend with him to reign on earth, when the glorious millen-

* To this period Dr. Priestley inclines in his Theological Institute; and Mr. Tennyson, in his "Illustrations of Prophecy."

earth shall commence. In that period the Jews shall be again acknowledged as the people of God; the twelve tribes settled in their own land, under the government of the Saviour, and be a holy and happy people, Jerusalem shall be rebuilt in greater splendour than ever; all nations shall yearly repair to this city to worship the Lord (Zech. xiv. 16-20). There shall be a glorious temple erected (Ezek. xl. 41, 2.) in which the Lord Jesus shall hold his court: from thence he shall send his saints through the whole earth, to instruct and bless mankind. At this blessed period Satan shall be bound; the grave shall be removed from the earth; the obstructions which hinder the success of the gospel removed, all be united in one religion, wars, famines, earthquakes, tempests, and pestilence, shall cease; the inhabitants of the world be more numerous than ever, and all kinds of spiritual and temporal blessings be the portion of mankind. At the end of the millennium Satan shall be loosed to deceive the nations of the earth: a mighty army, with this great apostate at their head, shall march in a hostile manner against the camp of the saints; but fire shall immediately descend from heaven to devour them. This army is described

by the Gog and Magog of St. John, which our author supposes different from the Gog and Magog mentioned by Ezekiel. This destruction will be immediately followed by the resurrection of all the dead, and the day of judgment. After this the Lord, with all the redeemed, shall ascend to heaven, and the conflagration shall take place, by which the earth shall be reduced to a globe of fire, and be the final stage of punishment; where the wicked shall endure the pangs of the second death, and be tormented for ages of ages after the day of judgment. At length the renovation of the heavens and earth shall take place, according to various prophetic passages, particularly Isaiah lxxv. 17. 2 Pet. iii. 13. Rev. xxi. 1, 2. After the new heavens and earth are prepared, as a new stage for the wonders of God's redeeming love, the Holy City, or New Jerusalem, shall descend as the residence of the saints during those ages in which the great work of redeeming lost sinners is carried on. The saints shall reign with Christ, and be kings and priests, till all fallen intelligences are restored, sin and misery cease, and holiness and happiness be absolutely universal and complete. This is expressed in Rev. xxi. 1.* See *Universalism*.

* Broughton's Hist. Lib. vol. II. p. 22, 24. Doddridge's Lectures, p. 581-590. Barret's Theory, p. 209. Whiston's Theory, p. 233. Fleming's Chronology, p. 29-32. Ray's Discourses, p. 407-412. Whitby's Annotations, vol. II. p. 740. Worthington on the Extent of Redemption. Lowman on Revelations, p. 243. Mather's Life, p. 141-142. Bellamy on the Millennium, p. 63-68. Encyclopedia, vol. I. p. 290-299. vol. II. p. 222-226. vol. XII. p. 29. Kett's Hist. Prophecy. Winchester's Lectures on Prophecy, 2 vol. 2nd ed.

***MINGRELIANS**, or **COL-CHIANS**, like the Iberians, a branch of the Greek Church, deeply sunk in ignorance and superstition, and who have little left of Christianity beside the name. Their priest is called *The Catholic*; ^{the} *Priests* are very mercenary and depraved; and their whole religion consists in a few ceremonies indecently performed.*

***MODALISTS**. See *Pre-ecipients* and *Sabellians*.

MOHAMMEDANS. See *Mahometans*.

MOLANISTS, the followers of Lewis Molina, a Spanish Jesuit, professor of divinity in the university of Evora, in Portugal. In the year 1598 he published a book, shewing that the operations of divine grace were entirely consistent with the freedom of the human will; and introduced an hypothesis to remove the difficulties attending the doctrines of predestination and liberty. He asserted that the decree of predestination to eternal glory was founded on a previous knowledge[†] and consideration of the merits of the elect; that the grace from whose operations these merits are derived is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances in which the Deity foresees that it will be efficacious. This kind of pre-science, (*scientia media*), is that fore-knowledge of future contingents which arises from

a perfect acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence which these circumstances and objects must have on their actions.†

***MOLOKANS**, an obscure sect of Russian Dissenters, so called from eating milk on their fast days, which are usually Saturday. They have a tradition of certain Miracles of Christ not recorded in the gospels, and are said to use certain Religious Pictures peculiar to themselves.‡

***MONKS**, (*monachi*) certain persons who secluded themselves from the world to make the stricter profession of Religion; they were distinguished antiently into 3 classes. *Solitaries* are those which lived alone, and remote from Town and from human Society. *Coenobites* lived in community with others in Monasteries and Convents. *Sarabaites* were strolling monks who lived without any fixed rule or settled residence; whence the Mendicants, or begging friars, which are divided into Capucines and Franciscans.

Monks are distinguished by their habits, as black, white, grey, &c. or by the Saint whom they take for their patron or model, as Benedictines, Bernardines, Franciscans, &c. Before the Reformation, and in Popish countries since, the Monks have been extremely

* *Metaphys.* vol. iv. p. 256. N. Ed.

† *Metaphys.* vol. i. p. 413, 416.

‡ *Blackstone's Greek Ch.* p. 336.

numerous, and very injurious to Society, though very useful tools of the church of Rome *

MONARCHIANS, so called from believing one person only in the Godhead. See *Patripassians*.

MONOPHYSTES, maintained that the divine and human natures of Christ were so united as to form only *one nature*, yet without any change, confusion, or mixture of the two natures. They flourished in the 5th century †.

MONOTHELITES, a denomination so called from teaching that two natures in Christ's person had but *one will*. Their founder was Theodore, bishop of Pharus, in Arabia, in the 7th century; who maintained the following positions; (1.) That in Christ there were two distinct natures, which were so united (though without the least mixture or confusion) as to form by their union only one person.—(2.) That the soul of Christ was endowed with a will, or faculty of volition, which is still retained after its union with the divine nature.—(3.) That this faculty of volition in the soul of Christ was not absolutely inactive, but that it co-operated with the divine will.—(4.) That therefore in a certain sense there was in Christ but *one will*, and *one manner of operation*. ‡

MONTANISTS; a denomination which arose in the second century; so called from Montanus, who pretended to be the Paraclete, or Comforter;

whom Christ at his departure promised to send his disciples, to lead them into all truth, which promise other Christians understand of the Holy Ghost. He declared that he was sent with a divine commission, to give to the moral precepts delivered by Christ and his apostles the finishing touch that was to bring them to perfection. He was of opinion, that Christ and his apostles made, in their precepts, many allowances for the infirmities of those among whom they lived, and that this condescending indulgence rendered their system of moral laws imperfect and incomplete. He therefore indicated the necessity of multiplying laws, prohibited second marriages as unlawful, maintained that the church should refuse absolution to those who had fallen into the commission of enormous sins, and condemned all care of the body, especially all nicety of dress, and all female ornaments. He also gave it as his opinion, that philosophy, arts, and whatever savoured of polite literature should be banished from the Christian church. He looked upon those Christians as guilty of a heinous transgression, who saved their lives by flight from the persecuting sword; or who ransomed them by money from the hands of their cruel and mercenary judges.

It seems extraordinary that Montanus should assume to himself the name of the Paraclete; but it appears probable

* Scotch Theol. Dict. &
† Mosheim, vol. ii. p. 26.

‡ Mosheim, vol. i. p. 429.
Broughton, vol. ii. p. 2.

he did this under the persuasion of the Holy Spirit eminently residing in him; and it is certain that both himself and the Prophetesses connected with him, Priscilla and Maximilla, affected ecstasies, and to be under a sacred violence of the Spirit's influence. And it was, probably, the appearance of these sacred influences, and their extraordinary zeal, which drew Tertullian, the Latin father, from the bosom of the church into their communion. For though possessed of natural eloquence, Tertullian was evidently a weak man, and inclined to enthusiasm. It does not appear, however, that these visions and revelations were intended to supersede the scriptures, or to support doctrinal heresies; for they related chiefly to matters of ecclesiastical discipline, and some enlargements on the subjects of sacred prophecy. On all the great points of doctrine, at least during Tertullian's time, they seem to harmonize with the orthodoxy of the Roman Church.

This denomination had separate assemblies. They were first called *Cataphrygians*, from the place where they had their principal abode; they were also styled *Pepuzians*, from Pepusa, the village where their leader resided.*

MORAVIANS; See *United Brethren*.

MUGGLETONIANS, a denomination which arose in

England about the year 1657; so called from their leader, Ludowick Muggleton, a journeyman taylor, who, with his associate Reeves, set up for great prophets, and declared that their message was wholly spiritual, and that whoever despised or rejected it, committed the unpardonable sin against the Holy Ghost. They asserted, that they were the Lord's two last witnesses spoken of Rev. xi. 3. &c. who should appear a little before the coming of Christ, and the end of the world. Reeves was to act the part of Moses, and Muggleton to be his mouth. Among other things, they denied the doctrine of the Trinity, and affirmed that God the Father came down from heaven and suffered in a human form; and that Elijah was taken up in a whirlwind to heaven, for the purpose of representing him while he remained on earth. Like other weak enthusiasts they published their own shame in a tarrago of blasphemy and nonsense;† and the Editor of this Edition remembers a small remnant of the sect meeting on the Sabbath afternoon at a public house at Islington, about forty years ago.

* **MUSSELMANS**, true believers, i. e. in the Mission of Muhammed. See *Mahometans*.

MYSTICS: This is a name not confined to any particular division of christians, but has

* Mosheim's Eccles. Hist. vol. i. p. 192, 193. Formey's Eccles. Hist. vol. i. p. 48. Priestley's Eccles. Hist. vol. i. p. 234.

† Dictionary of Arts and Sciences, vol. iii. p. 2149. Reeves and Muggleton's Spiritual Treatise, p. 3—23.

been generally given to those who maintain that the scriptures have a mystical sense which must be sought after, and who, laying but little stress on outward forms, profess to aspire after a pure and sublime devotion--an infused and passive contemplation, through a silent and inward attention to the operations of the Spirit of God upon the mind. They are said to derive their origin from Dionysius the Areopagite, who was converted to Christianity in the first century, by the preaching of Paul at Athens. To support this idea, they attributed to this great man various treatises, which others ascribe to a Grecian Mystic of much later date, who is supposed to have written under his venerable name.

Mysticism is, however, of a much earlier date, and subsisted both in the East and among the Jews, assuming a variety of forms according to the genius and temper of its disciples. In the Christian church this devotion appeared in the third century, increased in the fourth, and in the fifth spread into the eastern provinces. In the year 824 the supposed works of Dionysius kindled the flame of Mysticism in the western provinces. In the twelfth century they took the lead in expounding the scriptures; in the thirteenth they were the most formidable antagonists of the schoolmen; towards the close of the fourteenth they propagated their sentiments in all most every part of Europe; in the fifteenth and sixteenth many persons of distinguished

merit embraced their tenets; and in the seventeenth the rational principle of Mysticism was adopted by the Behmenists, Montanists, Quakers, and Quakers.

The ancient Mystics were distinguished by their professing pure, sublime, and perfect devotion, with a disinterested love of God; and by their aspiring to a state of passive contemplation.

The first principles of these sentiments have been supposed to proceed from the well known doctrine of the Platonic school, (which was adopted by Origen and his disciples) that the Divine Nature was diffused through all human souls; or in other words, that the faculty of reason, from which proceeds the health and vigour of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine. They denied that men could by labour or study excite this celestial flame in their own breasts; and therefore disapproved of the attempts of those who, by abstract reasonings, endeavoured to discover the hidden nature of truth. On the contrary, they maintained that silence, tranquillity, repose, and solitude, accompanied with such acts of mortification as might tend to extenuate and exhaust the body, were the means by which the hidden and internal word was excited, and of instructing men in the knowledge of divine things. "Those who behold with a noble contempt all human affairs, who the

their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influence of an outward world, must necessarily return to God when the spirit is thus disengaged from the impediments which prevent this happy union; and in this blessed frame they not only enjoy unexpressible raptures from their communion with the supreme Being, but also are invested with the inestimable privilege of contemplating truth undisturbed, in its native purity, while others behold it in a veiled and delusive form. The apostle tells us that "*the Spirit makes intercession for us*." Now if the Spirit pray in us, we must resign ourselves to his impulses, by returning to a state of mere intuition.

As the late Rev. Wm. Law, who was born in 1687, makes a distinguished figure among the modern Mystics, a brief account of the outlines of his system may be acceptable. He supposed that the material world was the region which originally belonged to the fallen angels. At length the light and spirit of God entered into the chaos, and turned the angels' ruined kingdom into a paradise on earth. God then created man, and placed him there. He was made in the image of the Triune God,* a living mirror of the divine nature, formed to enjoy communion with Father, Son, and holy Ghost, and to live on earth as the angels do in heaven.

He was endowed with immortality; so that the elements of this outward world could not have any power of acting on his body; but by his fall he changed the light, life, and spirit of God, for the light, life, and spirit of the world. He died the very day of his transgression to all the influences and operations of the Spirit of God upon him, as we die to the influence of this world when the soul leaves the body, and all the influences and operations of the elements of this life were open in him, as they are in any animal, at his birth into this world: he became an earthly creature, subject to the dominion of this outward world, and stood only in the highest rank of animals. But the goodness of God would not leave man in this condition. redemption from it was immediately granted; and the bracer of the serpent brought the life, light, and spirit of heaven, once more into the human nature. All men, in consequence of the redemption of Christ, have in them the first spark, or seed, of the divine life, as a treasure hid in the centre of our souls, to bring forth, by degrees, a new birth of that life which was lost in paradise. No son of Adam can be lost, except by turning away from the saviour within him. The only religion which can save us, must be that which can raise the light, life, and spirit of God, in our souls. Nothing can enter into the vegetable kingdom till it have the vegetable life in it,

* *Nature* (see Mr. Law) is the manifestation of the holy Trinity in a sublime life of fire, light, and spirit.

or be a member of the animal kingdom till it have the animal life. Thus all nature joins with the gospel in affirming that no man can enter into the kingdom of heaven till the heavenly life is born in him. Nothing can be our righteousness or recovery, but the divine nature of Jesus Christ derived to our souls.

The Mystics, however, are far from orthodox in all points, particularly on the doctrine of Justification: placing then dependance on original righteousness, or Christ formed within them, they undervalue the imputed righteousness of Christ and his atonement. "Among these Mystics, however, says

Dr. Hawes) I am persuaded some were found, who loved God out of a pure heart fervently, and though they were ridiculed and reviled for professing a disinterestedness of love without other motives and as professing to feel in the enjoyment of the temple itself an abundant reward, their holy and heavenly conversation will carry a stamp of real religion upon it, when all their Jesuitical opponents, with the towering Bonnet at their head, will be weighed in the balance and found wanting." Among these Mystics the great Abp. of Cambray, Lenelon, held a most distinguished character † See *Quakers*.

* Hawes's Church Hist vol iv p. 172.

† Mosheim's Eccles. Hist. vol. i p. 227—3 Dictionary of Arts and Sciences, vol. iii p. 217. Encyclopedia, vol. vii. p. 398 Hist. of Religion, vol. ii article Mystics. Law's Life, p. l. Law's Appeal, p. 3—139 Spirit of Prayer, p. 61—68.—Spirit of Love, p. 32. Christian Regeneration, p. 1—10.—Letters, &c.

NAZARENES, a ethnic name, given to Christians in general, on account of Jesus Christ being of the city of Nazareth; but was afterwards restrained to a denomination in the first and second centuries, which included Christianity and Judaism together. They held that Christ was born of a virgin, and was also in a certain manner united to the divine nature. They refused to abandon the ceremonies prescribed by the law of Moses; but were far from attempting to impose the observance of these ceremonies upon gentile Christians. They rejected those additions that were made to the Mosaic institutions by the rabbies and doctors of the law; but admitted the Scriptures both of the Old and New Testament. They also used a spurious gospel which was called *Matthean*.

minutely, "The Gospel of the Nazarenes or Hebrews;"* and which is supposed by some to be the gospel St. Paul refers to in Gal. i. 6. If so, it was probably afterwards corrupted by the Ebionites; but many think that Paul only referred to the gospel which he preached, and that the gospel of the Nazarenes was a Hebrew or Syriac version of St. Matthew.†

NECESSARIANS, or **NECESSITARIANS**; an appellation given to those who maintain that moral agents act from *necessity*. Some suppose this necessity to be mechanical, and others moral. Mechanical necessity follows Materialism: moral necessity results from the presumption that there is a power existing distinct from matter. Dr. Priestley's scheme of mechanical, or philosophical necessity, has been delineated under the article *Materialists*, on account of its connexion with the doctrine of Materialism.

The following is a sketch of the sentiments of some of the most celebrated advocates for *moral necessity*.

Mr. Leibnitz, an eminent German philosopher, who was born in 1646, is a distinguished writer on this subject. He attempted to give Calvinism a more pleasing and philosophical aspect. He considered all the worlds which compose the universe as one system, whose greatest possible perfection is the ultimate end of creating

goodness. As he laid down this great end as the supreme object of God's government, and the scope to which all his dispensations were directed, he concluded that it must be accomplished: and hence the doctrine of necessity, to fulfil the purposes of predestination; a necessity physical and mechanical in the motions of material and inanimate things; but moral and spiritual in the voluntary determinations of intelligent beings, in consequence of propellent motives which produce their effects with certainty, though those effects are contingent, and by no means the offspring of an absolute and blind fatality.

Mr. Leibnitz observes that, if it be said that the world might have been without sin and misery, such a world would not have been the best: for all things are linked together in each possible world. The universe, whatever it may be, is all of a piece, like an ocean: the least motion produces its effect to any distance, though the effect becomes less sensible in proportion to the distance. God having settled every thing beforehand, having foreseen all good and evil actions, &c. every thing did ideally contribute before its existence to his creating plan; so that no alteration can be made in the universe, any more than in a number, without destroying its essence, or its numerical individuality: and therefore, if the least evil which

* Mosheim, vol. i. p. 173. Broughton, vol. ii. p. 125.

† Beck's Theolog. Dict.

happens in the world were wanting, it would not be that world which, all things duly considered, the all-wise Creator has chosen and accounted the best. Colours are heightened by shadows, and a dissonance well placed renders harmony more beautiful. Does any one sufficiently prize the happiness of health who has never been sick? Is it not generally necessary that a little evil should render a good more sensible, and, consequently, greater?

Pres. Edwards's scheme of moral necessity is as follows. That the will is in every case necessarily determined by the strongest motives, and that this moral necessity may be as absolute as natural necessity, i. e. a moral effect may be as perfectly connected with its moral cause, as a naturally necessary effect is with its natural cause. He rejects the notion of liberty, as implying any self-determining power in the will, any indifference or contingency; and defines liberty to be the power, opportunity, and advantage, which any one has to do as he pleases. This liberty is supposed to be consistent with moral certainty, or necessity. He supports his scheme by the connexion between cause and effect, by God's certain foreknowledge of the volitions of moral agents, which is supposed to be inconsistent with such a contingency of those volitions as excludes all necessity. He shews that God's moral excellence is necessary, yet virtuous and praise-worthy; that the acts of the will of the human

soul of Christ are necessarily holy, yet virtuous, praise-worthy, and rewardable; and that the moral inability of sinners, consisting in depravity of heart, instead of excusing, constitutes their guilt.

Lord Kaunis has the following hypothesis.—That, comparing together the moral and material world, every thing is as much the result of established laws in the one as in the other. There is nothing in the whole universe which can properly be called contingent, but every motion in the material, and every determination and action in the moral world, are directed by immutable laws, so that, while those laws remain in force, not the smallest link in the chain of causes and effects can be broken, nor any one thing be otherwise than it is. That, as man must act with consciousness and spontaneity, it is necessary that he should have some sense of things possible and contingent. Hence the Deity has wisely implanted a *deceiving* sense of liberty in the mind of man, which fits him to fulfil the ends of aptum to better advantage than he could do, if he *knew* the necessity which really attends him.

Lord Kaunis observes that, in the material world, it is found that the representations of external objects and their qualities, conveyed by the senses, differ sometimes from what philosophy discovers these objects and their qualities to be. Were man endowed with a microscopic eye, the bodies which surround him would appear as

different from what they do, at present as if he were transported into another world. His ideas, upon that supposition, would be more agreeable to strict truth, but they would be far less serviceable in common life. Analogous to this in the moral world, the Deity has implanted in mankind the *delusive* notion of liberty of indifference, that they may be led to the proper exercise of that activity for which they were designed.

The Baron de Montesquieu, in his Persian Letters, observes, that as God makes his creatures act just according to his own will, he knows every thing he thinks fit to know. But though it is in his power to see every thing yet he does not always make use of that power: he generally leaves his creatures at liberty to act or not act, that they may have room to be guilty or innocent. In this view he renounces his right of acting upon his creatures, and directing their resolutions: but when he chooses to know any thing he always does know it, because he need only will that it shall happen as he sees it, and direct the resolutions of his creatures according to his will. Thus he fetches the things which shall happen from among those which are merely possible, in fixing by his decrees the future determinations of the minds of his creatures, and depriving them of the power of acting or not acting, which he has bestowed upon them.

Pres. Edwards makes the following distinction between his and Lord Kaim's ideas of necessity:—(1.) Ld. K. sup-

poses such a necessity with respect to men's actions, as is inconsistent with liberty. Mr. E. thinks that the moral necessity he defends is not inconsistent with the utmost liberty which can be conceived.—(2.) K. supposes that the terms *inevitable, impossible, &c.* are equally applicable to the case of moral and natural necessity. E. maintains that such a necessity as attends the acts of the will may with more propriety be called *certainly*, it being no other than the certain connexion between the subject and predicate of the proposition which affirms their existence.—(3.) K. supposes that if mankind could clearly see the real necessity of their actions, they would not appear to themselves or others praise-worthy, culpable, or accountable for them. E. asserts that moral necessity is perfectly consistent with praise and blame, rewards and punishments. Lastly, Ld. K. agrees with Mr. E. in supposing that praise or blame rests ultimately on the disposition or frame of mind.

As, in the account of Dr. Priestley's sentiments, the manner in which he distinguishes philosophical necessity from the Calvinistic doctrine of predestination is inserted; perhaps those who are fond of speculating on this subject will be gratified by viewing, on the other hand, the following discrimination made by Dr. Emmons, of America, between the Calvinistic idea of necessity and Dr. Priestley's.

It has long been a subject of controversy between Arminians

and Calvinists, whether moral agents can act of necessity. Upon this subject Dr. P. labours to prove the doctrine of necessity from the general principle, that no effect can exist without a cause. "Every volition, he argues, must be an effect. Every effect must have a cause, every cause must necessarily produce its effect: therefore every volition, as well as every other effect, must be necessary. But though he agrees with Calvinists in their first principles and general mode of reasoning, yet in one point he differs from them totally: for he thinks that motives, which are the cause of volitions, must operate mechanically, which, they suppose, totally destroys the freedom of the will. He is constrained to maintain the mechanical operation of motives, by his maintaining the materiality of the soul. "Every thing (he says) belonging to the doctrine of materialism is, in fact, an argument for the doctrine of necessity; and consequently the doctrine of necessity is a direct inference from materialism.*

"Whether man is a necessary or a free agent, is a question that has been debated by writers of the first eminence. Hobbes, Collins, Hume, Leibnitz, Kaime, Hartley, Priestley, Edwards, Crombie, Toplady, and Belsham, have written on the side of Necessity: while Clarke, King, Law, Reid,

Butler, Price, Bryant, Wollaston, Horsley, Beattie, Gregory, and Butterworth, have written against it. To state all their arguments in this place would take up too much room; suffice it to say, that the Anti-necessarians suppose that the doctrine of Necessity charges God as the *author of sin*; that it takes away the freedom of the will, renders man unaccountable, makes sin to be no evil, and morality or virtue no good; precludes the use of means, and is of the most gloomy tendency. The Necessarians deny these to be legitimate consequences; and observe that the Deity acts no more immorally in decreeing vicious actions, than in permitting those irregularities he could so easily have prevented. The difficulty is the same on each hypothesis. All necessity, say they, does not take away freedom. The actions of a man may be, at one and the same time, free and necessary. It was infallibly certain that Judas would betray Christ, yet he did it voluntarily. Jesus Christ necessarily became man and died; yet he acted freely. That necessity does not render actions less morally good is evident; for if necessary virtue be neither moral nor praiseworthy, it will follow that God himself is not a moral being, because a necessary one; and the obedience of Christ cannot be good, because it was necessary. That it is not a gloomy

* Moshelm's *Beceles Hist.* vol. v. p. 24. Leibnitz's *Essay on The Goodness of God, the Free-will of Man, &c.* Letters between Clarke and Leibnitz. Edwards on the Will, p. 17—219. Kaime's *Essays*, p. 114—155—Montesquieu's *Persian Letters*, p. 184—186.

doctrine they allege, because nothing can be more consolatory than to believe that all things are under the direction of an all-wise Being; that his kingdom ruleth over all, and that he doth all things well.*

The texts of Scripture referred to in favor of *necessity* are chiefly the following. Job xvi. 13, 14.—xxxiv. 20. Prov. xvi. 4. Isa. xxxiv. 29. Matt. v. 29, 30.—xviii. 7. Luke xiv. 16. John vi. 37. Acts xiii. 48. Ephes. i. 11.—1 Thes. ii. 3. &c. &c.

N. GROES, (The) natives of Aben, universally believe in a supreme Being, and have some ideas of a future state. They address the Almighty Being by a *fetiche*, or charm, as a subordinate, mediatorial deity. They ascribe evil in general, and all their misfortunes, to the devil, whom they so fear as to tremble at the mention of his name.†

The word *fetiche*, in a strict sense, signifies whatever represents their divinities, but the precise ideas of the negroes concerning their lesser gods, are not well adjusted by authors, or even among the most sensible of themselves.—At Cape Coast there is a public *gûrdan* *fetiche*, the highest in power and dignity. This is a peninsular rock, which projects into the sea from the bottom of the cliff on which the castle is built, making a sort of cover for landing. Beside this superior *fetiche*, every separate canton, or district, has its peculiar

fetiche, inferior to that of Cape Coast. A mountain, a tree, a large rock, fish, or peculiar fowl, is raised to this high distinction, and the honour of being the national divinity. Among trees the palm has the pre-eminence, this being always deified; and in particular that species of it called *assouann*; because it is the most beautiful and numerous. They pay profound adoration to these *fetiches*, and have great confidence in their power. But the *fetiche* of one province is despised in another.

The *fetiches* of Whidah may be divided into three classes; the *serpent*, *tall trees*, and the *sea*. The serpent is the most celebrated, the others being subordinate to the power of this deity. This snake has a large round head, beautiful piercing eyes, a short pointed tongue, resembling a dart: its pace slow and solemn, except when it seizes on its prey, then very rapid; its tail sharp and short, its skin of an elegant smoothness, adorned with beautiful colours, upon a light grey ground: it is amazingly familiar and tame. Rich offerings are made to this deity; priests, and priestesses appointed for its service; it is invoked in extremely wet, dry, or barren seasons; and, in a word, on all the great difficulties and occurrences of life.

The ideas the negroes entertain of a future state are various. Some maintain, that immediately upon the death of

any person, he is removed into another world, where he assumes the very character in which he lived in this, and supports himself by the offerings and sacrifices his friends make after his departure. It is said that the great body of negroes do not entertain any ideas of future rewards and punishments annexed to the good or evil actions of this life. A few, however, have some notion of a future state, which consists in being washed away to a famous river, situated in a distant inland country, called Bosmanique. Here their god interrogates them concerning the life they have led; whether they have religiously kept the holy days dedicated to fetiche, abstained from all meats, and inviolably kept their oaths. If they can answer truly in the affirmative, they are conveyed over the river to a land abounding in every luxury and human delight. If, on the contrary, the departed have sinned against any of the above capital points of their religion, then their god plunges him into a river, where he is buried in eternal oblivion. Others believe in a kind of metempsychosis, where they shall be transported to the land of white men, altered to that complexion, and endowed with a soul similar to theirs. But this is the doctrine only of those who think highly of the intellectual faculties of the white men.

The negroes who inhabit the kingdom of Benin acknow-

ledge a supreme Being, whom they call *Orisa*, but think it needless to worship him, because, being infinitely good, they are sure he will not hurt them. On the contrary, they are very careful in paying their devotions to the devil, whom they consider as the cause of all their calamities. They do not think of any other remedy for their most common diseases, but that of applying to a sorcerer to drive him away. Such of them as believe in the devil paint his image *white*.†

The negroes in Loango are said to acknowledge a supreme Deity, called *Zambi*, who is considered as the great cause of whatever is good and beautiful in the world. By his name they swear their most sacred oaths, the violation of which they think would be immediately followed with sickness. Him they love, but without worshipping him; and reserve their worship for a malignant deity, (or devil) called, *Zambi-an-ai*, whom they greatly fear, as is above stated. In order to appease him they abstain from some dish or other, and in order to please him they spoil their fruit-trees.—They think the soul survives the body, but have no distinct notions of its future residence and fate.

A late traveller, Mr. Park, has given the following sketch of the religion of these pagans. The belief of one God, and a future state of rewards and punishments, is entire and universal among the Africans,

* Modern Universal History, vol. xvii, p. 133—137.

† Kaima; vol. iv, p. 142.

It is remarkable, however, that (except on the appearance of a new moon) the pagan natives do not think it necessary to offer up prayers and supplications to the Almighty. They represent the deity indeed as the creator and preserver of all things; but, in general, they consider him as being so remote, and of so exalted a nature, that it is idle to imagine the feeble supplications of wretched mortals can reverse the decrees, or change the purposes of unerring wisdom. If they be asked for what reason then do they offer up a prayer on the appearance of the new moon? the answer is, that custom has made it necessary; they do it because their fathers did it before them. The concerns of the world, they believe, are committed by the Almighty to the superintendence and direction of subordinate spirits, over whom they suppose certain magical ceremonies have great influence. A white fowl, suspended from the branch of a particular tree, a snake's head, or a few handsfull of fruit, are offerings which the negroes often present to deprecate the wrath, or to conciliate the favour of these tutelary agents. But it is not often that they make their religious opinions the subject of conversation; when interrogated in particular concerning their idea of a future state, they express themselves with great reverence; but endeavour to shorten the discussion, by observing

that man knows any thing about it.*

NEONOMIANS, the advocates of a *new law*, the condition whereof is imperfect (tho' sincere and persevering) obedience.


Neonomianism is supposed to be an essential part of the Arminian system. "The new covenant of grace which, thro' the medium of Christ's death, the Father made with men, consists, according to this system, not in man being justified by faith, as it apprehends the righteousness of Christ; but in this, that God, abrogating the exaction of perfect legal obedience, imputes, or accepts of faith itself, and the imperfect obedience of faith, instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life." This opinion was condemned at the synod of Dort,† and has been canvassed between the Calvinists and Arminians on various occasions.

Towards the end of the 17th century a controversy was agitated amongst the English dissenters, in which the one side, who were partial to the writings of Dr. Chisp, were charged with *Antinomianism*; and the other, who favored those of Mr. Baxter, were accused of *Neonomianism*. Dr. Daniel Williams, who was a principal writer in opposition to the former, gives the following as a summary of his faith in reference to these subjects:—"1. God has eternally elected a certain definite

* Park's Travels, p. 309.

† Acta Synodi, p. 253.

‡ See Edwards on the Will, Lond. edit. p. 220.

number of men, whom  will infallibly save. 2. These very elect are not personally justified until they receive Christ, and yield up themselves to him; but they remain condemned whilst unconverted. — 3. By the ministry of the gospel there is a serious offer of pardon and glory, upon the *terms* of the gospel, to all that hear it; and God thereby requires them to comply. — 4. Ministers ought to use these and other gospel benefits as motives, assuring men that, if they believe they shall be justified, if they repent, their "sins shall be blotted out;" but whilst they neglect these duties, they cannot have a personal interest in the benefits. — 5. It is by the power of the Spirit of Christ freely exerted, and not by the power of free-will, that the gospel becomes effectual for conversion. — 6. When a man believes, yet is not that faith, much less any other work, the matter of that righteousness for which a sinner is justified, it is the imputed righteousness of Christ alone, which gives the believer a right to these and all saving blessings. By both this and the sixth head, it appears that all boasting is excluded, and we are saved by free grace. — 7. Faith alone receives the Lord Jesus and his righteousness, and the subject of this faith is a convinced, penitent soul; hence we are justified by faith alone, and yet the impenitent are not forgiven. — 8. God has freely promised that all whom he predestinated

to salvation shall not only savingly believe, but that he by his power will preserve them from a total, or a final apostasy. — 9. Yet the believer, whilst he lives in this world, is to pass the time of his sojourning here with fear, because his warfare is not accomplished, and it is true, that if he "draw back," God "will have no pleasure in him" — 10. The *moral law*, is so in force still, that every *precept* constitutes duty, even to the believer; every *transgression* of it is deserving of death. This law binds death by its curse on every unbeliever; and the *righteousness* by which we are justified before God, is a righteousness adequate to that law which is Christ's alone; and this is so imputed to the believer as that God deals judicially with him according thereto. — 11. Yet such is the grace of the gospel that it promises, and by Christ, a freedom from the curse, forgiveness of sin, and eternal life, to every sincere believer; which promise God will certainly perform, notwithstanding the threatening of the law.*

Dr. Williams maintains the conditionality of the covenant of grace; but admits with Dr. Owen, who also uses the term *condition*, that "Christ undertook that those who were to be taken into this covenant should receive grace enabling them to comply with the *terms* of it, fulfil its *conditions*, and yield the obedience which God required therein."

On this subject Dr. Williams

further says, "The question is not whether the first, (viz. regenerating) grace, by which we are enabled to perform the condition, be absolutely given. This I affirm; though that [grace] be dispensed ordinarily in a due use of means.*

The following objection, among others, was made by several ministers in 1692 against Dr. Williams's Work above quoted: "To supply the room of the moral law, vacated by him, he turns the gospel into a *new law*, in keeping of which we shall be justified for the sake of Christ's righteousness;† making qualifications and acts of ours a disposing subordinate righteousness, whereby we become capable of being justified by Christ's righteousness.‡

To this he answers: "The difference is not (1.) Whether the gospel be a *new law* in the Sorinian, Popish, or Arminian sense? This I deny. Nor (2.) is faith, or any other grace or act of ours, any atonement for sin, satisfaction to justice, meriting qualification, or any part of that righteousness for which we are justified at God our Creator's bar? This I deny in places innumerable. Nor (3.) Whether the gospel be a law *more new* than is implied in the first promise to fallen Adam, proposed to Cain, and obeyed by Abel, to the discerning him from his unbelieving brother? This I deny. (4.) Nor whether the gospel be a law that *allows sin*, when it ac-

cepts such graces as *true*, tho' short of perfection, to be the *conditions* of our personal interest in the benefits *purchased by Christ*? This I deny. (5.) Nor whether the gospel be a law, the promises whereof entitle the performers of its conditions to the benefits as of *debt*? This I deny.

"The difference is:—(1.) Is the gospel a law in this sense; viz. God in Christ thereby *commandeth* sinners to repent of sin, and receive Christ by a true operative faith, *promising* that thereupon they shall be united to him, justified by his righteousness, pardoned, and adopted; and that, persevering in faith and true holiness, they shall be finally saved? also threatening, that if any shall die impenitent rejecters of his grace, they shall perish without relief, and endure sorer punishments than if these offers had not been made to them? (2.) Hath the gospel a *sanction*? i. e. doth Christ therein enforce his commands of faith, repentance, and perseverance, by the foresaid promises and threatenings, as motives to our obedience? Both these I affirm, and they deny; saying the gospel in the largest sense is an absolute promise, without precept and condition. (4.) Do the gospel *promise* of benefits to certain graces, and its *threats* that those benefits shall be withheld, and the contrary evils inflicted for the neglect of such graces, render those graces the

* Gospel Truth stated, p. 61.

† Gospel Truth, p. 44—210.

‡ Ibid, p. 51—143.

condition of our personal title to those benefits? This they deny, and I affirm, &c.*

It does not appear to have been a question in this controversy, whether God *commands* sinners to repent and believe in Christ, nor whether he *promises* life to believers, and *threatens* death to unbelievers; but whether it be *the gospel*, under the form of a new law, that thus commands or threatens, or the moral law on its behalf; and whether its *promises* to believing render such believing a *condition* of the things promised — In *another controversy*, however, about forty years afterwards, it became a question whether God did by his word (call it law or gospel) command unregenerate sinners to repent and believe in Christ, or do any thing else which is spiritually good. Of those who took the affirmative side of this question, some attempted to maintain it on the ground of the gospel being a *new law*, consisting of commands, promises, and communications of which were repentance, faith, and sincere obedience. But those who first engaged in the controversy, tho' they allowed the *encouragement* to repent and believe to arise chiefly from the grace of the gospel, yet considered the formal obligation to do so as arising from the moral law, which, requiring supreme love to God, requires acquiescence

in any revelation which he shall at any time make known.†

NESTORIANS, a denomination which arose in the fifth century, from Nestorius, bishop of Constantinople. They maintain that the union of Christ's divinity with his humanity, is a union of will, operation, and benevolence; *for* the divine Word is perfect in his nature and person. The human nature, united to him is likewise perfect humanity in its nature and person; neither of them is changed, or undergoes any alteration. Therefore, there are two persons in Jesus Christ, and two natures, united by one operation and will. They conceived that, as there were two distinct natures in Christ, the divine and human, though both were united (as they express it) under one aspect; yet, properly, it was the human nature *only* which obeyed and suffered, which was born and died. They, therefore, justly object to calling the Virgin Mary *the Mother of God*, so warmly contended for by the church of Rome; but which is equally objected to by Protestants.

In the Nestorian controversy, the contending parties, seem to have been all of one opinion as to the doctrine of the trinity, in opposition to the Arians; and held the co-equality of the three divine persons. The Nestorians are a branch of the Greek Church, and reside chiefly in Mesopotamia, Syria, and

* Gospel Truth, p. 256—258.

† Williams's Gospel Truth Stated and Vindicated. Chauncy's Nominism Unmasked. Maurice's Modern Question Affirmed and Proved. Witsius's Irreducibility. See Art. Johnsonians.

the Levant, Many also reside in India, where they are called the *Syrian Christians*, which see.*

***NETON TSCHEINS**, a sect of Russian Dissenters, said to be very ignorant, and much divided in opinion, they go under the general name of *Spasska Soglasni*, or the Union for Salvation. They believe that Antichrist is already come in the person of the Pope (perhaps) and has put an end to every thing holy in the Church.

NEW JERUSALEM Church, a society founded by Baron Swedenborg, son of Jasper, a Lutheran Bp. of West Gothia. He was born at Stockholm in the year 1689, and died in London in 1772. He early enjoyed all the advantages of a liberal education, having studied with great attention in the academy of Upsal, and in the universities of England, Holland, France, and Germany. His progress in the sciences was rapid and extensive, and at an early period in life he distinguished himself by various publications in Latin on philosophical subjects. His studies led him to refer natural phenomena to spiritual agency, and to suppose that there is a close connexion between the two worlds of matter and spirit. Hence his system teaches us to consider all the visible universe, with every thing that it contains, as a theatre and representation of the invisible world from which it first derived its

existence, and by connexion with which it continually subsists.

Baron Swedenborg's great genius and learning, accompanied with the purity of his character, attracted the public notice. Hence he received various literary and political honours. All these, however, he considered of small importance, compared with the distinguished privilege of having, as he supposed, his spiritual sight opened, to converse with spirits and angels in the spiritual world. He first began to receive his revelations in London. He asserts that on a certain night a man appeared to him in the midst of a strong shining light, and said, "I am God the Lord, the Creator, and Redeemer. I have chosen thee to explain to men the interior and spiritual sense of the sacred writings. I will dictate to thee what thou oughtest to write." He affirms that after this period his spiritual sight was so opened that he could see in the most clear and distinct manner what passed in the spiritual world, and converse with angels and spirits in the same manner as with men. Accordingly, in his treatise concerning heaven and hell, he relates the wonders which he saw in the invisible worlds; and gives an account of various, and heretofore unknown particulars, relating to the peace, the happiness, the light, the order of heaven, together with the forms, the func-

* Priestley's History of Early Opinions, vol. iv. p. 232. *Jartin's Remarks on Eccles. Hist.* vol. iv. p. 278. *Moshelm*, vol. ii. p. 70, 71. *New Edition*. 4 *Parker's Greek Church*, p. 232.

mons, the habitations, and even the garments of the heavenly inhabitants. He relates his conversation with angels, and describes the condition of Jews, Mahometans and Christians of every denomination, in the other world.

Baron Swedenborg called the principles which he delivered, "The Heavenly Doctrines of the New Jerusalem," for, according to his system, the New Jerusalem signifies the new church upon earth, which is now about to be established by the Lord, and which is particularly described, as to its glory, and excellency, in Rev. xvi. and many other parts of the sacred word. The holy city, or New Jerusalem, he interprets as descriptive of a new dispensation of heavenly truth, breaking through, and dissipating the darkness which at this day prevails on the earth.

The following extract contains the general outlines of the Baron's theological system.—1. That the sacred scripture contains three distinct senses, called *celestial*, *spiritual*, and *natural*; and that in each sense it is divine truth, accommodated respectively to the angels of the three heavens, and also to men on earth.—2. That there is a correspondence (or analogy) between all things in heaven and all things in man; and that this science of correspondence is a key to the spiritual or internal sense of the sacred scriptures, every page of which is written by correspondences; that is, by such things in the natural world as correspond unto, and signify things

in the spiritual world.—3. That there is a divine Trinity of Father, Son, and Holy Ghost, or in other words, of the all-begetting Divinity, [*Divinum a quo*] the divine human, and the divine proceeding, or operation; but that this trinity consisteth not of three distinct persons, but is united as body, soul, and operation in man, in the one person of the Lord Jesus Christ, who therefore is the God of heaven, and alone to be worshipped; being Creator from eternity, Redeemer in time, and Regenerator to eternity.—

4. That redemption consisteth not in the vicarious sacrifice of the Redeemer, and an atonement to appease the divine wrath, but in a real subjugation of the powers of darkness; in a restoration of order and good government in the spiritual world; in checking the overgrown influences of wicked spirits on the souls of men, and opening a nearer and clearer communication with the heavenly and angelic powers; in making salvation, which is regeneration, possible for all who believe on the incarnate God and keep his commandments.—5. That there is an universal influx from God into the souls of men. The soul, upon receiving this influx from God, transmits it through the perceptive faculties of the mind to the body. The Lord with all his divine wisdom, consequently with all the essence of faith and charity, enters by influx into every man, but is received by every man according to his state and form. Hence it is that good influxes from God

are changed by the evil nature of their recipients into their opposites; good into evil, and truth into falsehood.—6. That we are placed in this world, subject to the influences of two most opposite principles, of good from the Lord and his holy angels, of evil from hell or evil spirits. While we live in this world our spirits have their abode in the spiritual world, where we are kept in a kind of spiritual equilibrium by the continual action of those contrary powers, in consequence of which we are at perfect liberty to turn to either as we please: that without this *free-will* in spiritual things regeneration cannot be effected. If we submit to God we receive a new life from him, if not, we receive that life from hell which is called in scripture *spiritual death*.—7. That heaven and hell are not arbitrary appointments of God. Heaven is a state arising from the good affections of the heart, and a correspondence of the words and actions grounded on sincere love to God and man: and hell is the necessary consequence of an evil and thoughtless life, enslaved by the vile affections of self-love, and the love of the world, without being brought under the regulations of heavenly love, by a right submission of the will, the understanding, and actions, to the truth and spirit of heaven.—8.

That there is an intermediate state for departed souls, which is called *the world of spirits*; and that very few pass directly to either heaven or hell. This is a state of purification to the good; but to bad spirits it is a state of separation of all the extraneous good from the radical evil which constitutes the essence of their natures.—9. That throughout heaven, such as are of like dispositions and qualities are consociated into particular fellowships, and such as differ in these respects are separated, so that every society in heaven consists of similar members.—10. That man immediately on his decease rises again in a spiritual body, which was inclosed in his material body, and that in this spiritual body he lives as a man to eternity, either in heaven or in hell, according to the quality of his past life.—11. That those passages in the sacred scripture, generally supposed to signify the destruction of the world by fire, &c. commonly called *the last judgment*, must be understood, according to the above-mentioned science of correspondences, which teaches, that by the end of the world, (or consummation of the age,) is not signified the destruction of the world, but the end, or consummation, of the present christian church, both among Roman Catholics and Protestants of every description* and deno-

* An ingenious author, who has embraced the doctrines of the New Jerusalem church, thus explains this subject. "It may be expedient to observe that there is a *last judgment*, both particular and general, as it relates to an individual of the church, or to the church itself and

mination: that this consummation, which consists in the total falsification of the divine truth, and adulteration of the divine good of the word, has actually taken place, and, together with the establishment of a new church in place of the former, is described in the Revelations, in the internal sense of that book, in which the new church is meant, as to its internals, by the new earth; also by the *New Jerusalem descending from God out of heaven*.

It is a leading doctrine of Baron S. in his explanation of the other books of scripture, that one of the principal uses for which the word is given is, that it might be a medium of communication between the Lord and man; also that earth might be thereby conjoined with heaven, or human minds with angelic minds; which is effected by the correspondences of natural things with spiritual, according to which the word is written; and that in order to its being divine, it could not be written otherwise; that hence, in many parts of the letter, the word is clothed with the appearances of truths accommodated to the apprehensions of the simple and unlearned; as, when evil passions are attributed to the Lord, and

where it is said that he withholdeth his mercy from man, forsakes him, casts into hell, doeth evil, &c.: whereas such things do not at all belong to the Lord, but are so said in the same manner as we speak of the sun's rising and setting, and other natural phenomena, according to the appearance of things, or as they appear to the outward senses. To the taking up such appearances of truth from the letter of scripture, and making thus of that point of faith derived from them the essential of the church, instead of explaining them by doctrines drawn from the genuine truths, which in other parts of the word are left naked, Baron S. ascribes the various dissensions and heresies that have arisen in the church, and which, he says, could not be prevented consistently with the preservation of man's free agency, both with respect to the exertion of his will, and of his understanding. But yet, he says, every one, in whatever heresy he may be with respect to the understanding, may still be reformed and saved, provided he *shuns evils as sins*, and does not continue heretical falses in himself; for by *shunning evils as sins* the will is reformed; and by the will the understanding, which

lectively considered. The last judgment, as it relates to an individual, takes place with every one when he dies; for then he passeth into another state of existence, in which, when he cometh into the full exercise of the life which he had procured to himself in the body, he is judged either to death or to life; i. e. to hell or to heaven. The last judgment, as it relates to the church collectively considered, takes place when there is no longer any genuine love and faith in it, whereby it ceaseth to be a church. See Note on Swedenborg's Doctrine concerning the Lord, by Mr. Hill.

then first emerges out of darkness into light; that the word, in its lowest sense, is thus made the medium of salvation to those who are obedient to its precepts, while this sense serves to guard its internal sanctities from being violated by the wicked and profane, and is represented by the cherubim placed at the gates of Eden, and the flaming sword turning every way to guard the tree of life.

His doctrine respecting differences of opinion in the church is summed up in these words: "There are three essentials of the church, an acknowledgment of the Lord's divinity, an acknowledgment of the holiness of the word, and the life which is charity. Conformable to his life, i. e. to his charity, is every man's *real faith*. From the word he hath the knowledge of what his life ought to be, and from the Lord he hath reformation and salvation. If these three had been held as essentials of the church, intellectual dissensions would not have divided it, but would only have varied it as the light varieth colours in beautiful objects, and as various jewels constitute the beauty of a king's crown."

The moral doctrines of the New Jerusalem church are comprised under general heads, collected from Swedenborg's writings, and prefixed to some proposals published in England for the organization and establishment of a society. Under those general heads it is proposed to promote marriages on the principles of the new

church; which are, that true conjugal love consists in the most perfect and intimate union of minds, which constitutes one life, as the will and understanding are united in one; that this love exists only with those who are in a state of regeneration: that after the decease of conjugal partners of this description they meet, and all the mere natural loves being separated, the mental union is perfected, and they are exalted into the wisdom and happiness of the angelic life.

Baron Swedenborg founded his doctrines on the spiritual sense of the word of God, which he declared was revealed to him immediately from the Lord out of heaven. As his language is peculiar, his reasoning cannot be abridged so as to be rendered intelligible to the generality of readers. Those who are desirous of farther information are referred to the authorities cited below.

Those who embrace the tenets of Baron Swedenborg are numerous in England, Germany, Sweden, and other countries. Societies are also formed in different parts of Europe for spreading his doctrines; and where societies have not been formed, there are individuals who admire his writings and embrace his sentiments. In England they are several Chapels, in which used a Liturgy formed on the model of that of the Church of England, but many of this denomination adhere strictly to the establishment, some of whose ministers (strange as it may seem!) are converts to

the Baron's testimony. But the Editor refrains from offering any remarks on a system, which he has not even a hope of comprehending.* See *Swedenborgians*.

NEW PLATONICS: See *Ammonians*.

NICOLAITANS, a sect that arose in the first century, and boasts its origin from Nicholas, one of the seven first deacons of Jerusalem, but is very severely censured by the Lord Jesus Christ himself, in the book of Revelation, chap. ii. 6. "The deeds of the Nicolaitans, which I hate." By this expression it should seem that their heresy was rather practical than theoretical; and they stand charged in history with sensuality and profaneness: particularly, with allowing a community of wives. Whether Nicolai himself countenanced such conduct, or whether they abused his name to sanction it, is not now easily to be ascertained; but the latter seems very probable. The Nicolaitans of the 2nd century were Gnostics; but there seems some doubt whether they were the same sect.† They are supposed afterwards to have de-

generated to the *Coinites*, or *Cainians*.

NOETIANS, a denomination in the third century, the followers of Noctus, an obscure Enthusiast of mean abilities, and one of the founders of the *Patipassians*, which see.‡

***NOMINALISTS**, a party of the Schoolmen, who followed the doctrine of Aristotle, with respect to universal Ideas, in opposition to the *Realists*, which see.

***NON-CONFORMISTS**, dissenters from the Church of England; but the term applies more particularly to those ministers who were ejected from their livings by the Act of Uniformity in 1662: the number of whom was nearly 2000. The celebrated Mr. Locke says, "Bartholemew day (the day fixed by the Act of Uniformity) was fatal to our church and religion; by throwing out a very great number of *worthy, learned, pious, and orthodox divines*, who could not come up to this, and other things in that Act. And it is worth your knowledge, that so great was the zeal in carrying on this church-affair, and so blind was the o-

* Summary View of Swedenborg's Doctrines, p. 12—90. Swedenborg on the New Jerusalem, p. 28—34. On the Lord, p. 88. On Jesus, p. 28, 29. On Heaven and Hell, p. 2—57. On the Doctrine of Life, p. 116. On Divine Providence, Note 259. On Arcana Cœlestia, p. 47, 48. On Apocalypse Revealed, vol. i. p. 37. On Aphorisms of Wisdom, p. 52—54. Hindmarsh's Defence of the New Church, p. 281—362. Dialogues on Swedenborg's Theological Writings, p. 11—37. See also Dr. Priestley's Letters to the New Jerusalem Church in Birmingham. The Christian Observer for June 1806. Barruel's Hist. of Jacobinism, vol. iv.

† Dupin's Church Hist. vol. i. p. 30. Mosheim, vol. i. p. 143, 4. New Ed. ‡ Mosheim, vol. i. p. 246, 247. Broughton, vol. ii. p. 112.

bedience required, that if you compare the time of passing the Act with the time allowed to the clergy to subscribe the book of Common Prayer thereby established, you shall plainly find, it could not be printed and distributed, so as one man in forty could have seen and read the book, they did so perfectly assent and consent thereto.* For the grounds of Non-conformity see *Dissenters* and *Puritans*.

*NONJURORS, the remains of the ancient Episcopal Church of Scotland, who at the Revolution of 1688 adhered to the banished family of the Stuarts, and refused to take the Oaths of allegiance to King William. But at the death of the last pretender in 1788, the denomination became extinct, and the laws against them have been since repealed. The Episcopal Church of Scotland is now considered as a branch of that of England, and is governed by eight Bishops, one of whom is styled *Primate*.†

NOVATIANS, a denomination in the third century, who derive their name from their founders Novat and Novation; the first a priest of the church of Carthage, the other of that of Rome.

This denomination laid it down for a fundamental tenet,

that the church of Christ ought to be free from every stain; and taught, that he who had once fallen into any moral offence could not again become a member of it, though they did not refuse him the hopes of eternal life. Hence they looked upon every society which re-admitted those to their communion who, after baptism had fallen into heinous crimes, as unworthy the title of a Christian church. They separated from the church of Rome, because she admitted to communion those who had fallen off in time of persecution, to which they objected from Heb. vi. 1—8. They likewise obliged such as came over to them from the general body of Christians to submit to baptism a second time, as a necessary preparation for entering into their society.

This denomination also condemned second marriages, and denied communion for ever to such as practised them. They assumed to themselves (as is pretended) the title of *Cathari*, or puritans.‡

*NOVOJENTZI, a party of the "Old Believers" among the Russian Dissenters, or *Raskolniks*, who recommended Marriage very strongly, in opposition to those who prefer Celibacy.||

* See Palmer's Nonconformists' Memorial, preface p. vi. vii.

† Skinner's Eccles. of Scotland—Primitive truths and order vindicated—Adams's Religious World displayed, vol. ii. p. 309, &c. and Evans's Sketch, 13th Ed. p. 158. ‡ Forney's Eccles. Hist. vol. i. p. 84. Mosheim's Eccles. Hist. vol. i. p. 250, 251. Hist. of Religion, vol. iv. Broughton's Hist. Lib. vol. ii. p. 173.

|| Pinkerton's Greek Church, p. 333.

*NUNS, religious women under a solemn vow, to Celibacy and a recluse life. See *Monks*.
in the primitive and Roman Church, who devote themselves,

O

*OECONOMISTS, a party of French Philosophers who congratulated themselves both with the King (Louis xv) and the people under pretence of promoting oeconomy in the state, while their main object, according to the Abbe Barnet, was to subvert Christianity, by circulating the writings of Voltaire, Diderot, and other Infidels.

OPHIANS, OPHITES, or SERPENTARIANS, seems to be the name of several sects, so called from their reverence, and in many cases worship, of the serpent. Mr. Bryant thinks this almost universally prevailed in the eastern world, and names many countries which adopted it, particularly Egypt.† The cause seems to have had its origin in the opinion that the serpent was "more subtle than any (other) beast of the field;" and this was certainly true of the Great Tempter of mankind. "the old Serpent," who persuaded our first parents that eating of the forbidden fruit was the way to make them wise. It is not difficult to account, therefore, for the Serpent being an early emblem of wisdom.

It should seem there were Ophites among the apostate Jews, who preferred the Tempter to the Saviour, and cursed the name of Jesus. It is likely that these borrowed their Idolatry from Egypt, and might have heard that Christ came to bruise the head of the serpent which they worshipped. These were called Simonians.

There were also Ophites who were a sort of spungel Christians, and perhaps revered the Serpent as a type of Christ, (as the brazen Serpent is still considered, John iii. 14, 15.) and might make models of this, as their more orthodox brethren did of the Cross. And if they kept a dancing serpent in a box, for some mysterious purpose, it is no more than is done in some countries to the present day; but there is no good authority for saying they suffered it to entwine the sacramental bread. The Ophites by many Authors are considered as a kind of Gnostics.

All these Ophites seem to have thought, that the Serpent was the instrument of human seduction; and of the fall; but a learned writer of the present day (Dr. A. Clarke) is of opinion

+ Holwell's Mytholog. Dict. p. 303, 4.

† Lardner's Heretics, p. 352-3.

that it was an animal of the *Simia* or monkey species. Another learned writer, however, (Mr. Bellamy) has refuted this opinion, and endeavoured to demonstrate that it was a Crocodile! Satan might certainly have notions very different from us, but a monkey and a crocodile are two of the last creatures that a man of common sense would have thought likely to tempt a woman!*

*ORATORY, priests of the. There were two congregations of Religious which assumed this name; the one founded in Italy by Philip de Neri in 1548; who also founded an hospital for Pilgrims to Rome so large that in one year (1600) it lodged successively 470,000 persons. The other, called "the Oratory of Jesus," was founded in France, and its chief object was "neither learning nor Theology;"—but to cultivate "the virtues of the Ecclesiastical life!"†

ORIENTAL PHILOSOPHY. The oriental philosophers endeavoured to explain the nature and origin of all things by the principle of emanation from an eternal fountain of being. The formation of this philosophy into a regular system has been attributed to Zoroaster, an ancient Persian philosopher, who adopted the principle generally held by the ancients, that "from nothing nothing can be produced." He supposed spirit and matter, light and darkness, to be emanations from one eternal source.

The active and passive principles he conceived to be perpetually at variance; the former tending to produce good, the latter evil: but that through the intervention of the supreme Being the contest would at last terminate in favour of the good principle. According to Zoroaster, various orders of spiritual beings, gods, or demons, have proceeded from the Deity, which are more or less perfect, as they are at a greater or less distance, in the course of emanation, from the eternal fountain of intelligence; among those the human soul is a particle of divine light, which will return to its source and partake of its immortality; and matter is the last, or most distant emanation from the first source of being, which, on account of its distance from the fountain of light, becomes opaque and inert, and whilst it remains in that state is the cause of evil: but, being gradually refined, it will at last return to the fountain from whence it flowed.‡

Those who professed to believe the oriental philosophy, were divided into three leading sects, which were subdivided into others. Some imagined two eternal principles, from whence all things proceeded; the one presiding over light, the other over matter, and by their perpetual conflict explaining the mixture of good and evil that appears in the universe. Others maintained that the being which presided over matter was not an eternal principle,

* Dr. Clarke's Bible in Gen. iii. 1. &c. and Bellamy's Opinion.

† Scotch Theolog. Dict.

‡ Enfield.

but a subordinate intelligence ; one of those which the supreme God produced from himself. They supposed that this being was moved by a sudden impulse to reduce to order the rude mass of matter which lay excluded from the mansions of the Deity, and at last to create the human race. A third sect entertained the idea of a tri-univacate of beings, in which the supreme Deity was distinguished both from the material evil principle, and from the Creator of this subliminary world.*

From blending the doctrines of the oriental philosophy with christianity, the Gnostic sects, which were so numerous in the first centuries, derive their origin. Other denominations arose, which aimed to unite Judaism with Christianity. Many of the pagan philosophers, who were converted to the christian religion, exerted all their art and ingenuity to accommodate the doctrines of the gospel to their own schemes of philosophy. In each age of the church new systems were introduced, till, in process of time, we find the Christian world divided into that prodigious variety of sentiment which is exhibited in these pages.

ORIGENISTS, a denomination in the third century, who derived their opinions from Origen, a very learned presbyter of Alexandria, and a man of uncommon abilities, who interpreted the divine truths of religion according to the tenor of the Platonic philosophy. He pretended that many evils arise

from adhering to the literal and external part of scripture, and that the true meaning of the sacred writers was to be sought in a mysterious and hidden sense.

The peculiar tenets ascribed to Origen, are the following :

1. A pre-existent state of human souls, prior to the Mosiac Creation, and perhaps from eternity, which souls were clothed with ethereal bodies suited to their original dignity. See *Platonists*.

2. That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state, for no other supposition appeared to him sufficient to account for their residence in these gross material bodies. See John ix. 2. 3.

3. That the soul of Christ was created before the beginning of the world, and united to the divine word in a state of pristine glory. See Phil. ii. 5—7. This text, he thought, must be understood of Christ's human soul, because it is unusual to propound the Deity as an example of humility in scripture. Though the humanity of Christ was so God-like, he emptied himself of this fulness of life and glory, *to take upon him the form of a servant*. It was this Messiah who conversed with the patriarchs under a human form : it was he who appeared to Moses upon the holy mount : it was he who spoke to the prophets under a visible appearance : and it is he who will at last come in triumph upon the

* Mosheim, vol. i. p. 70, 71.

clouds, to restore the universe to its primitive splendour and felicity. See *Pre-existence*.

4. That at the resurrection mankind will be again clothed with ethereal bodies. For the elements of our terrestrial composition are such as most fatally entangle us in vice, passion, and misery. The purer the vehicle the soul is united with, the more perfect is her life and operations. Besides, the supreme Goodness, who made all things assures us, he made all things good at first, and therefore his recovery of us to our lost happiness (which is the design of the gospel) must restore us to far better bodies and happier habitations; which is evident from 1 Cor. xv. 42. 2 Cor. v. 1. and other texts of scripture.

5. That after long periods of time, the damned shall be released from their torments, and restored to a new state of probation. For the Deity has such reserves in his gracious providence as will vindicate his sovereign goodness and wisdom from all disparagement. Tho' sin has extinguished, or silenced the divine life, yet it has not destroyed the faculties of reason and understanding, consideration and memory, which will serve the life which is most powerful. If, therefore, the vigorous attraction of the sensual nature be abated by a ceaseless pain, these powers may resume the speeds of a better life and nature. As in the material sys-

tem there is a gravitation of the less bodies towards the greater, there must of necessity be something analogous to this in the intellectual system; and since created spirits are emanations from God, and as self-existent power must needs subject all beings to itself, the Deity could not but impress upon the souls of men a central tendency towards himself—an essential principle of re-union to their great original.

6. That the earth after its conflagration shall become habitable again, and be the mansion of men and other animals, and that in eternal vicissitudes. Heb. i. 10—12, where speaking both of the heavens and earth, the inspired writer says, "as a vesture shalt thou change them, and they shall be changed," &c. *The fashion of the world passes away* like a turning scene, to exhibit a fresh and new representation of things; and if only the present dress and appearance of things go off, the substance is supposed to remain entire.* See *Millenarians*.

Origen is also charged with Arianism; and it must be acknowledged that his expressions were not always correct; yet the orthodox will by no means give him up, but impute those expressions either to the corruption of heretics, or to his unhappy defect of judgment. "Had the justice of his judgment (says Mosheim) been equal to the immensity of his genius, the fervour of his piety,

* Mosheim's Eccles. Hist. vol. i. p. 219, 225. Cadworth's Intellectual System, vol. ii. p. 818. Cheyne's Philosophical Principles of Religion, p. 47—84. Travels of Cyrus, p. 235—8.

his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encountered must have fallen short of his merits."*

***ORTHODOX**, sound in the faith, a term generally applied by the established Church in every age and country to its own creed, and denied to all doctrinal dissenters from it.

OSSENIANS, or **OSSIANS**; see *Hele saites*.

OSSIANDRIANS, a denomination among the Lutherans,

founded in 1550, by Andrew Osiander, a celebrated German divine, of high Calvinistic principles, similar to Crisp, Hussey, and others, charged with leaning to Antinomianism. One of his positions was—That believers being made partakers of Christ's divine righteousness by faith, God can behold no sin in them, tho' in themselves the chief of sinners. A position which, however capable of a good meaning, is also liable to much abuse.†

* Mosheim, vol. i. 270, New Ed.

† Ibid vol. iv. p. 46.



P

***PAGANS**, Heathens, and particularly those who worship Idols. The term came into use after the establishment of Christianity, the cities and great towns affording the first converts, the Heathen were called Pagans (from *Pagus*, a Village) because they were then found chiefly in remote country places but we use the term commonly for all who do not receive the Jewish, Christian, or Mahometan Religions. The Pagans may be divided into the following classes—

1. The Greeks and Romans, and others who admit their refined system of Mythology.

2. The more ancient nations, as the Chaldeans, Phoenicians, Sabians, &c.

3. The Chinese, Hindoos, Chinese, &c.

The Barbarians, as the

Negroes of Africa, and the Indians of North and South America.

The objects of Worship among the Pagans are various and diverse, as 1. The heavenly bodies, and particularly the Sun and Moon. 2. Imaginary beings, as Demons, Genii, &c. 3. The Spirits of departed princes, heroes, and philosophers: or, lastly, Almost every object of the animate and inanimate Creation. The more refined, indeed, considered animals or images as only the representations of their gods, who were supposed to reside in them; or as the medium of their worship. But the vulgar, the multitude, looked no farther than the material images: and it must be remarked, that however high they might look, if not to the great supreme, they were

equally Idolators, whether they worshipped the Sun, or Apollo, or a departed ghost, or an ox, a tree, or a stone.

The rites of Paganism were as various and ridiculous as the objects of their worship. In general they had some idea of the necessity of an atonement for their sins, and that "without shedding of blood there is no remission;" in many cases, and on all emergencies, they were apprehensive that the sacrifice must be of equal dignity with the sinner, and hence among many nations both ancient and modern, from the worshippers of Moloch, to the South Sea Islanders, the practice (sometimes carried to great enormity) of human sacrifices, which have stained the altars of almost all the nations upon earth.*

The peculiarities of many Nations have been already noticed in these pages and others are to follow. See the articles Celts, Chinese, Druids, Gams, Grecians, Egyptians, Hindus, Japanese, Indians, Mærians, Negroes, Sabians, Samans, (or Schamans) &c. &c.

*PANTHEISTS, a sort of Philosophical Atheists who considered the Universe as an immense Animal; "whose body nature is, and God the soul." Thus was the system of Orpheus and other early Greeks, and seems to have been the original of the doctrine of two co-eternal principles in the *Oriental Philosophy*, which see. From this sprung the grand error of the

Gnostics and Manicheans, and in modern times, of Spinoza and Tho. Pobbles.† See *Spinozists*.

PAPISTS, those who receive the Pope (*Papa*) of Rome as the head of their Church. See *Roman Catholics*.

PARMIENIANITES. See *Donatists*.

PASAGINIANS, a denomination which arose in the twelfth century, called at a *The Circumcised*. Their distinguishing tenets were (1.) That the observation of the law of Moses, in every thing, except the offering of sacrifices, was obligatory upon christians, 2. That Christ was no more than the *first and purest creature of God*, which was the doctrine of the semi-arians. They had the utmost aversion to the church of Rome.‡

PASTUSHKOW SOGLASSIA, a sect of Russian dissenters founded by a Shepherd, whose principal peculiarities were, that Marriage is a bond indissoluble by any human power; and that it is sinful to carry fasting to that excess as to impair or destroy life.¶

PASSALORYNCHITES, a branch of the Montanists, who held, that, in order to be saved, it was necessary to observe a perpetual silence; wherefore they are said (no doubt in ridicule) to have kept their finger constantly upon their mouth, and dared not open it even to say their prayers; and from this circumstance arose the name of this denomination.

* Adams's Religious World displayed—Stillingfleet's Original Sacre. † Cudworth's Intellectual System ‡ Mosheon, vol. ii. p. 456. ¶ Pinkerton's Greek Church, p. 333.

***PATRIARCHAL RELIGION,** (The) was natural Religion in its first and purest state after the fall: but it was not natural religion only; since we know that to the ancient Patriarchs were made many divine Revelations by the prophets, as Enoch and Noah; by angels, as in the case of Sodom; and by the Son of God himself. See *Pre-existents*. The Patriarchs were the heads of numerous families, among whom they reigned as princes, and officiated as priests. See Acts ii. 29; vii, 8, 9. Heb. vii. 4. The same term in Ecclesiastical History is applied to Primates or Archbishops.

PATRICIANS, the followers of Patricius, in the second century, who taught that the substance of the flesh is not the work of God, but of an evil being, on which account it is pretended, they bore such hatred to their own bodies as sometimes to kill themselves.* See *Marcionites*.

PATRIPASSIANI, or PATRIPASSIANS, a sect which arose in the latter part of the second century, and received their name from the following principle. They believed but one person in the Deity, (the Father,) and yet admitted that our Saviour was divine; hence their doctrine strongly implied the incarnation and sufferings of the Father. Irenæus was esteemed the founder of this sect, and is called a *Montanist*; but Lardner thinks he was rather in the Indwelling Scheme. See *Pre-*

existents.† Of the same sentiment seem to have been the *Noetians* and *Monarchians*.

PAULIANS, or PAULIANISTS, the followers of Paul of Samosata, bishop of Antioch, in the 3rd century, who taught that the Son and the Holy Ghost exist in God, in the same manner as the faculties of reason and activity do in man: that Christ was born a mere man, but that the reason, or wisdom, of the Father descended into him, and wrought miracles, and that, on this account Christ might, tho' improperly, be called God.‡

PAULICIANS, a sect of Gnostics formed in the seventh century by two brothers, Paul and John, of Jerusalem, from the former of whom they derive their name.

The tenets attributed to this sect are:—1. That the inferior and visible world is not the production of the supreme Being.—2. That the evil principle was engendered by darkness and fire, not self-originated nor eternal.—3. That, though Christ was the Son of Mary, yet he brought from heaven his human nature, i. e. perhaps his human soul.—4. That he was clothed with an ethereal, and impassible body, and did not really expire on the cross.—5. That the bread and wine which Christ is said to have administered to his disciples at his last supper, is to be figuratively taken.—6. They rejected the Old Testament, and epistles of St. Peter.§

Such is the account given by

* Broughton, vol. ii. p. 248.

† Mosheim, vol. i. p. 248.

‡ Lardner's *Heretics*, p. 414, 15.

§ Mosheim, vol. ii. p. 175, 176.

Mosheim and other Ecclesiastical Historians; but very different is the character given of them by Mr. Milner. He supposes the Paulicians took their name from the Apostle himself, whose writings they particularly studied. The founder of the sect was, according to him, one Constantine, who assumed the name of Sylvanus. The errors charged upon them he considers as the calumnies of their adversaries, except as to the sacrament; and that their moral character was irreproachable. It is agreed on all hands that they refused to worship the Virgin Mary and the Cross; and Mr. Milner adds, that they rejected image worship and acknowledged one Mediator only. They had no hierarchy, but their ministers claimed a perfect equality; and they were not distinguished by any sacerdotal vestments. Their founder suffered martyrdom, and the denomination were for 150 years the subjects of a cruel persecution.*

PEDO- (or PEDO) BAPTISTS, all who practise *infant baptism*. They believe that baptism is to be administered to believers and their children, and that the infants of christian parents belong to the visible church of Christ.

That the visible church is one and the same body, both under the law and gospel: for the gentiles are grafted into the same stock from which the unbelieving Jews were broken

off: Rom. xi. 17. That the gentiles should be fellow-heirs of the same body, and partakers of the promise in Christ by the gospel. Matt. xxi. 43. Eph. ii. 11, &c.

The covenant made with Abraham was the covenant of grace: for God preached before the gospel unto Abraham, that the blessing of Abraham might come on the gentiles through Jesus Christ. Gal. iii. 8—14. Christians, being the spiritual seed of Abraham, are under the same covenant, and entitled to the same privileges, which they may justly claim also for their infants. Acts ii. 39.

Baptism is now used in the room of circumcision. For 1. Circumcision was appointed to be the token of the covenant of grace: it was a sign and seal of the righteousness of faith, the same thing which is signified by christian baptism.—2. Circumcision was appointed to be the sacred symbol of initiation into the visible church. So baptism is a seal of initiation into the visible church.—3. The same inward grace is signified both by circumcision and baptism. Rom. ii. 28, 29. To be a Jew inwardly, by being circumcised with the circumcision of the heart, and to be a Christian inwardly, by being washed with the washing of regeneration, (Titus ii. 5.) is one and the same thing. Baptism is also called the circumcision of Christ, Col. ii. 11.

2. Infant baptism, they say,

* Milner's Church Hist. vol. iii. p. 206, 7.

was the approved practice of the apostles. For the scriptures give us an account of the baptism of whole households; as the jailor and his household, Lydia and her household, and the household of Stephanas: and some of these, it is presumed, must have contained children.

The Pedobaptists also conclude that sprinkling was the practice of the apostles, because such great numbers were converted and baptized, where the circumstances, shortness of time, and situation of place, render it unlikely that they were baptized by immersion. To baptize both sexes naked would be confessedly improper, and the circumstances of the case forbid the idea of their being provided with dresses.

3. The Pedobaptists practise baptism by *affusion*, or *sprinkling*, which, they think scriptural, from the import of the original word, which, they say, signifies *washing*, and is used in scripture for washing things which were not dipped in water. (Luke xi. 38 Matt. vii. 4.) The influences of the Spirit, represented in baptism, are often expressed by pouring, or sprinkling; as the renewing of the Holy Ghost, which he has poured out, or shed, on us abundantly. Acts i. 46. Titus iii. 6.

4. Among the Pedobaptists, some assert farther that the baptism of Christ by John is not an example for christian imitation, called a *type*. Christ was not baptized, he manifest his repent- dwelling St

ance; neither did he submit to baptism as an *example* to the Jews; nor was his baptism a token of being washed from sin. But his baptism was a conformity to the law of *priestly consecrations*; for it answered to the washing of the high priest at his admission to the priesthood.

That the baptism of John was not *Christian baptism* they conclude because,—1. The grand design of John's baptism was the *manifestation* of Christ; but Christian baptism is used for different purposes.—2. John's baptism began and ended under the legal dispensation. The gospel kingdom did not begin till Christ rose from the dead. John's baptism was completed before the death of Christ, and consequently fell short of new testament times, for 'where a testament is, there must also of necessity be the death of the testator.' Heb. ix. 16, 17.—3. The holy Trinity was not named in John's baptism. This is plain, because there is an account that *some were baptized by John, and yet had not heard of the holy Ghost.* (Acts xix. 2, 5.) The consequence inferred is, *John's baptism was not christian baptism.**

Some Pedobaptists, however, take a more simple view of this subject. Considering Baptism as an *act* of religious worship, they represent adult Baptism as an act of self-dedication, and the Baptism of their children as the dedication of their off-

* See Clarke's Scripture Ground of the Baptism of Infants. Parsons's Abridged Baptism Vindicated. Bostwick's Vindication of Infant Baptism. Mosheh Lathrop's Sprinkling a Scriptural Mode. Cleveland on Infant

spring to the Lord. And they observe that many Baptists, on the birth of their children, dedicate them to God in the same manner, except only that they omit the use of water. As to *Immersion*, they admit that it was frequently, and perhaps generally, practised in the Apostolic times; but they suppose the mode no more essential in this than in the sister ordinance of the Lord's supper; and this they consider equally valid under the different forms in which it is administered and received, whether sitting, standing, or kneeling—and whether the elements consist of unleavened bread, and wine lowered by water, as in the primitive church; or as with us, leavened bread, and wine of various sorts, according to circumstances—or whether the time be in the morning, at noon, in the afternoon, or evening.

PELAGIANS, a denomination in the fifth century, so called from Pelagius, a monk, who looked upon the doctrines which were commonly received concerning the original corruption of human nature, and the necessity of divine grace to enlighten the understanding and purify the heart, as prejudicial to the progress of holiness and virtue, and tending to establish mankind in a presumptuous and

fatal security. He maintained the following doctrines:—1. That the sin of our first parents was imputed to them only, and not to their posterity; and that we derive no corruption from their fall, but are born as pure as Adam when he came out of the hands of his Creator.—2. That mankind, therefore, are capable of repentance and amendment, and of arriving to the highest degrees of piety and virtue, by the use of their natural faculties and powers; that, indeed, external grace is necessary to excite their endeavours, but that they have no need of the internal succours of the divine Spirit.—3. That Adam was by nature mortal; and, whether he had sinned or not, would certainly have died.—4. That the grace of God is given in proportion to our merits.—5. That mankind may arrive at a state of perfection in this life.—6. That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel.*

***PENITENTS**, certain fraternities of Religions of both Sexes among the Roman Catholics. The Male Penitents are distinguished by the colour of their garments, White, Black, Blue, &c. The black Penitents (called the Brethren of Mercy, instituted 1488) attended ori-

Baptism. Fish's Japheth Dwelling in the Tents of Shem. Lewis's Covenant Interest of the Children of Believers. Towgood's Baptism of Infants a Reasonable Service. Strong's Demonstration of Baptism. Glass's Dissertation on Infant Baptism. Allen's Essay on Outward Christian Baptism. Fish's and Crane's Baptism of Jesus Christ not to be imitated by Christians. Edwards's Candid Reasons.

* Musheim, vol. i. p. 412. Milner's Church Hist. vol. ii. p. 295, &c.

animals to their execution. The female Penitents are chiefly reformed Prostitutes, as the Penitents of St. Magdalen, at Paris and Marseilles, the Converts of the name of Jesus at Seville, &c.*

PEPLZIANES; See *Montanists*.

PEREMAZANOITSEHINS, or Re-anointers, a sect which separated from the Russian Church of Vodka about 1770. They are very numerous at Moscow, and agree in almost every thing with the *Starobels*, except that they re-anoint all who join them from other communions.†

***PERFECTIONISTS**, those who hold it possible to attain perfection in the present life. See *Methodists*.

***PERSEES**, a sect in India descended from the ancient Persians, who worshipped fire. See *Gaurs* and *Magians*.

PETROBRUSSIANS, a denomination which was formed about the year 1110 in Languedoc and Provence, by Peter de Bruys, who taught the following doctrines:—1. That no persons were to be baptized before they came to the full use of their reason.—2. That it was an idle superstition to build churches for the service of God, who will accept of a sincere worship wherever it is offered; and that such churches had no peculiar sanctity attached to them.—3. That the crucifixes deserved the same fate.—4. That the real body and blood of Christ were

not exhibited in the eucharist, but were only represented in that holy ordinance by their figures and symbols.—5. That the oblations, prayers, and good works of the living, could be in no respect advantageous to the dead.‡—6. That Crucifixes and other instruments of superstition should be destroyed.

Peter de Bruys (says Dr. Hawes) “invighed against the vices and superstitions of the times, and boldly attacked the tyranny and abuses of Rome as Antichristian. The enraged clergy stirred up the populace, and he was burnt alive, not judicially, but in a tumult raised by the priests.”||

PHARISEES, the most celebrated of all the Jewish sects, which is supposed to have subsisted above a century before the appearance of our Saviour. They separated themselves, not only from the gentiles, but from all other Jews; but their separation consisted chiefly in certain distinctions respecting food and religious ceremonies; and does not appear to have interrupted the uniformity of religious worship, in which the Jews of every sect united.§ The dissensions between the schools of Hillel and Shammai, a little before the Christian era, increased the number and power of the Pharisees: Hillel and Shammai were two great and eminent teachers in the Jewish schools. Hillel was born a hundred and twelve years before Christ. Having acquired

* Buck's Theolog. Dict. † Pinkerton's Greek Church, p. 303.

‡ Mosheim, vol. ii. p. 446, 447.

§ p. 221.

|| Hawes's Church Hist. vol. ii. p. 221.

§ Percy's Key to the New Testament.

profound knowledge of the most difficult points of the law, he became master of the chief school in Jerusalem, and laid the foundation of the Talmud. Shammai, one of the disciples of Hillel, deserted his school, and formed a college, in which he taught doctrines contrary to his master. He rejected the oral law, and followed the written law only in its literal sense. See *Karaites*. These schools long disturbed the Jewish church by violent contests: the party of Hillel was at last victorious.*

The Pharisees by their apparent sanctity of manners, had rendered themselves extremely popular among the multitude; and the great, who feared their artifice, were obliged to court their favour. Hence they obtained the highest offices both in the state and priesthood, and had great weight both in public and private affairs. It appears from the frequent mention which is made by the evangelists of the Scribes and Pharisees in conjunction, that the greater number of Jewish teachers, (for they were the scribes) were at that time of this sect.

The principal doctrines of the Pharisees are as follow:—That the oral law, which they suppose God delivered to Moses by an angel on Mount Sinai, and which was preserved by tradition, is of equal authority with the written law:—That by observing both these laws a man may not only obtain justification with God, but perform meritorious works of supererogation.

—That fasting, almsgiving, ablutions, and confessions, are sufficient atonements for sin:—That thoughts and desires are not sinful, unless they are carried into action. This denomination acknowledged the immortality of the soul, future rewards and punishments, the existence of good and evil angels, and the resurrection of the body.

It is somewhat doubtful, however, what the Pharisees meant by the last doctrine. According to Josephus it was no more than a *Pythagorean* resurrection, that of the soul, by its transmigration into another body, and being born anew with it. From this resurrection, he says, they excluded all who were notoriously wicked; being of opinion that the souls of such persons were transmitted into a state of everlasting woe. As to lesser crimes, they held they were punished in the body, which the souls of those who committed them were next sent into.

There seems indeed to have been entertained amongst the Jews in our Saviour's time a notion of the pre-existence of souls. How else could the disciples ask concerning the blind man, "Who did sin, this man or his parents, that he was born blind?" (John ix. 2.) And when they told Christ that "some said he was Elias, Jeremias, or one of the prophets." (Matt. xvi. 14.) the meaning seems to be, that they thought he was come into the world

with the soul of Elias, or some other of the old prophets, transmigrated into him.

It does not appear, however, that these notions were at all peculiar to the Pharisees; and still less, that in them consisted their doctrine of the resurrection. It is a well-known fact that the resurrection of the body was commonly believed among the Jews; even in the most degenerate period of their history. This is manifest from the story of the *seven brethren*, who, with their mother, were put to death by Antiochus Epiphanes in one day; (2 Mac. vii. 43, 44.) to which story the writer of the epistle to the Hebrews, in chap. xi. 35. clearly alludes, saying, "Others were tortured, not accepting deliverance, that they might obtain a better resurrection." And when Martha, the sister of Lazarus, was told that her brother should rise again, she answered, "I know that he shall rise again in the resurrection at the last day; (John xi. 23, 24.) which implies that this doctrine was at that time a well-known and acknowledged truth. Luke also says expressly, that the *Pharisees confess the resurrection*. (Acts xxiii. 8.) And Paul, speaking before Felix of his hope towards God, says, "Which they themselves (the Pharisees) also allow, that there shall be a resurrection both of the just and unjust." (Acts xxiv. 15.) If the doctrine of the resurrection, as held by the Pharisees, had been nothing more than the Pythagorean transmigration, it is be-

yond all credibility that such testimony would have been borne of it.

The peculiar manners of this sect are strongly marked in the writings of the evangelists, and confirmed by the testimony of the Jewish authors. According to the latter, they fasted the second and fifth days of the week, and put thorns at the bottom of their robes, that they might prick their legs as they walked. They lay upon boards covered with flint-stones, and tied thick cords about their waists. They paid tithes as the law prescribed, and gave the thirtieth and fiftieth part of their fruits; adding voluntary sacrifices to those which were commanded. They were very exact in performing their vows.—The Talmudic books mention several distinct classes of Pharisees, among whom were the *Truncated Pharisee*, who, that he might appear in profound meditation, as if destitute of feet, scarcely lifted them from the ground; and the *Mortar Pharisee*, who, that his contemplations might not be disturbed, wore a deep cap in the shape of a mortar, which would only permit him to look upon the ground at his feet. Thus did they study to captivate the admiration of the vulgar; and under the veil of singular piety, they often disguised the most licentious manners.*

PHILADELPHIAN SOCIETY. the followers of Jane Leadley, who, towards the conclusion of the seventeenth century, published her visions, predictions,

* Calmet's Dict. N. Ed. Stackhouse's Hist. of the Bible, vol. v. pp. 122, 412.

and doctrines, gained a considerable number of disciples, among whom were some persons of learning. This woman was of opinion that all dissensions among Christians would cease, and the kingdom of the Redeemer become glorious, if all who bear the name of Jesus, without regarding the forms of doctrine and discipline which distinguish particular communion, would join in committing their souls to the guidance of the Holy Spirit, by his divine impulses and suggestions. She went further, and declared that she had a divine commission to proclaim the near approach of this glorious event. This assertion she delivered with the utmost confidence, that her Philadelphia Society was the true kingdom of Christ, in which, alone the divine Spirit resided and reigned. She also maintained the doctrine of Universal Salvation. See *Leadley and Universalists*.^{*} Another set of Universalists was founded by Mr. J. S. Rolly at the *Philadelphia Chapel*, in Windmill Street, near Finsbury Square, London; and have been therefore called by Mr. Evans, *Philadelphia Universalists*. See *Rollyanists*.

* **PHILIPPISTS**; the followers of Philip Melancthon, the amiable reformer, were sometimes so called.

* **PHILISTINES**, an ancient Nation situated on the borders of Canaan, remarkable for their idolatry, and particularly for

the worship of Dagon, whose image however could not stand before the Ark. See 1 Sam. chap. v.

* **PHILOPONISTS**, See *Trisheuts*.

* **PHILOPOETCHINS**, a Russian Sect, nearly resembling the *Theodosians*, which sec. They are remarkably abstemious, and the married people call one another brethren and sisters.

* **PHILOSOPHISTS**, another name for the sect of the *Illuminati*, and particularly for the Infidel triumvirate who plotted the ruin of Christianity, — Voltaire, Diderot, and D'Alembert. The former being weary (as he said) of hearing that 12 men propagated Christianity thro' the world, was determined to shew that far less were sufficient to overturn it. The private watch-word of the party was, *Ecrasez l'infame*, 'Crush the wretch' — meaning Christ, the great object of their hatred and aversion.

PHOTINIANS, the followers of Photinus, bishop of Siminam, in the 4th century. He taught that Jesus Christ was conceived of the holy Ghost and born of the Virgin Mary: — that a certain divine emanation, or ray of divinity (which he called the *Word*) descended upon this extraordinary man: — that, on account of the union of the divine Word with his human nature, Jesus was called the Son of God, and even God himself. They also taught that the holy

* *Magnim*, vol. v. p. 66, 67.

† Pinkerton's Greek Church, p. 332.

‡ See Barrelet's *Memoirs of Jacobinism*.

Ghost was not a distinct person, but a celestial virtue proceeding from the Deity.*

PURYGIANs, or Catapluygians, a small party of Montanists who resided in Phrygia. See *Montanists*.

PICARDS, the Adamites of the 15th century, a set of wild enthusiasts, who went naked in their religious assemblies. It is generally believed that such a sect existed also in the primitive Church; but Lardner refuses to believe it, because they are not mentioned by any writer earlier than Epiphanius, and by him only from uncertain report.†

PIETISTS, a denomination in the seventeenth century, which owed its origin to the pious and learned Spener, who formed private societies at Frankfort, in order to promote vital and practical religion, and published a book, entitled, "Pious desires," which greatly promoted this object. His followers laid it down as an essential maxim, that none should be admitted into the ministry but such as had received a proper education, were distinguished by their wisdom and sanctity of manners, and had hearts filled with divine love. Hence they proposed an alteration of the schools of divinity, which consisted in the following points:—1. That the systematical theology which reigned in the academies, and was composed of intricate and disputable doctrines, and obscure and unusual forms of expressions, should be totally abolished.—2. That po-

lemical divinity, which comprehended the controversies subsisting between christians of different communions, should be less eagerly studied, and less frequently treated, though not entirely neglected.—3. That all mixture of philosophy and human learning with divine wisdom, was to be most carefully avoided.—4. That, on the contrary, all those who were designed for the ministry should be accustomed from their early youth to the perusal and study of the holy scriptures, and be taught a plain system of theology, drawn from these unerring sources of truth.—5. That the whole course of their education was to be so directed as to render them useful in life, by the practical power of their doctrine, and the commanding influence of their example.‡

But it was not on preachers only, but on all their members, that exemplary piety and practical religion were enjoined. Like the Society of *Friends*, and others, they renounced all vain amusements, and attended meetings of devotion. At length, however, wild and unworthy characters crept in among them; and, at the same time, the spirit of the world stirred up contention and persecution, and soon brought them into dispute.

PILGRIMS, in Ecclesiastical history, are certain persons who undertook, from religious motives, long and painful journeys to the Holy Land, Rome, or the shrines of certain saints. The former became so

* Mosheim, vol. i. p. 346. Broughton, vol. ii. p. 441.

† Lardner's *Heretics*, p. 168. ‡ Mosheim, vol. iv. p. 454—460.

numerous in the middle ages that, on their account chiefly, the Holy War was undertaken. See *Crusaders*.

PLATONISTS. The Platonic philosophy is denominated from Plato, who was born about 428 years before Christ. He founded the old academy on the opinions of Heraclitus, Pythagoras, and Socrates; and by adding the information he had acquired to their discoveries, he established a sect of philosophers who were esteemed more perfect than any who had before appeared in the world.

The outlines of Plato's philosophical system were as follow:—That there is one God, eternal, immutable, and immaterial: perfect in wisdom and goodness; omniscient, and omnipresent. That this all-perfect Being formed the universe out of a mass of eternally pre-existing matter, to which he gave form and arrangement. That there is in matter a necessary, but blind and refractory force, which resists the will of the supreme Artificer; so that he cannot perfectly execute his designs; and this is the cause of the mixture of good and evil which is found in the material world. That the soul of man was derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admix-

ture. That the relation which the human soul, in its original constitution, bears to matter, is the source of moral evil. That when God formed the universe, he separated from the soul of the world inferior souls, equal in number to the stars, and assigned to each its proper celestial abode. That these souls were sent down to earth to be imprisoned in mortal bodies; hence arose the depravity and misery to which human nature is liable. That the soul is immortal; and by disengaging itself from all animal passions, and rising above sensible objects to the contemplation of the world of intelligence, it may be prepared to return to its original habitation. That matter never suffers annihilation; but that the world will remain forever: and that by the action of its animating principle, it accomplishes certain periods, within which every thing returns to its ancient place and state. This periodical revolution of nature is called the Platonic, or great year.*

The Platonic system makes the perfection of morality to consist in living in conformity to the will of God, the only author of true felicity; and teaches that our highest good consists in the contemplation and knowledge of the supreme Being, whom he emphatically styles the *good*.† The end of this knowledge is to make men

* Enfield's Hist. of Philosophy, vol. i. p. 227, 228.

† Plato believed that in the divine nature there are two, and probably three *hypostases*.—The first he considered as self-existent, calling him, by way of eminence, the *Being* (*τὸ ὄν*) or (*τὸ εἶναι*) the

resemble the Deity as much as is compatible with human nature. This likeness consists in the possession and practice of all the moral virtues.*

After the death of Plato many of his disciples deviated from his doctrines. His school was then divided into the old, the middle, and the new academy. The old academy strictly adhered to his tenets. The middle academy partially receded from his system, without entirely deserting it. The new academy, founded by Carneades, an African, almost entirely relinquished the original doctrines of Plato, and verged towards the Sceptical philosophy.

PLATONISTS, the disciples of Plotinus, a celebrated platonic philosopher, the disciple of Ammonius, who founded the sect of the Academists, the popular philosophy during the first ages of Christianity. See *Academists* and *Ammonians*.

***PNEUMATOMACHIANS**, See *Macedonians*.

***POLYTHEISTS**, those who worship many Gods. See *Pagans*.

***POMORYANS**, certain Russian sectaries, who believe that Antichrist is already come;

reigns in the world unseen, that is, spiritually; and has put an end in the church to every thing that is holy. They are zealous in opposing the innovations of Nikon, with regard to the church books; prefer a life of celibacy and solitude, and rebaptize their converts from other sects.† See *Russian church*.

***POPERY**, the system of the Papists, or *Roman Catholics*, which see.

***POPOFTCHINS**, the great body of the Russian dissenters, including all those sects which admit the ordination of the Mother Church, but differ from each other in certain particulars of little moment. Most of their ministers are bred up in the Establishment.‡

***PRAXEANS**, the founder of the *Monarchians*, or *Patripassians*, as they were called by the Orthodox, but it does not appear that he ever allowed, in any proper sense, that the Father suffered || His system seems very nearly to have resembled that of the *indwelling* scheme. See *Pre-existents*.

PRÆ-ADAMITES. This denomination began about the middle of the sixteenth century.

One. The only attribute which he acknowledged in this person was goodness; and therefore he frequently styles him the (το αγαθον) the good. The second he considered as (νοος) the mind, or (λογος) the wisdom or reason of the former, and the (δημιουργος) maker of the world. The third he always speaks of as (ψυχη) the soul of the world. He taught that the second is a necessary emanation from the first, and the third from the second, or perhaps from both; comparing these emanations to those of light and heat from the sun. *Encyclopædia*, vol. xviii. p. 43.

Dacier's *Plato*, vol. 1. p. 7, 8. + Pinkerton's *Greek Church*,
‡ *Ibid*, p. 298. || Lardner's *Heretics*. p. 412—414.

Their principal tenet is, that *there must have been men before Adam*, and they reason thus:

1. They argue from Rom. vi. 12—14. The apostle says, 'Sin was in the world *till the law*;' meaning the law given to Adam: But sin, it is evident, was not imputed, though it might have been committed, before his time; for '*sin is not imputed where there is no law.*'—2. The election of the Jews is supposed to be a consequence of the same system: it began at Adam, who is called their father, or founder. God is also their Father, having espoused the judaical church. The gentiles are only adopted children, as being *Præ-Adamites*.—3. Men, i. e. the gentiles, are said to be made by the word of God. (Gen. i. 26, 27.) Adam, the founder of the Jewish nation, (whose history alone Moses wrote) is introduced in the second chapter as the workmanship of God's own hands, and as created apart from other men.—4. Cain, having killed his brother was afraid of being killed himself! By whom

He married! Yet what wife could he get!—He built town! What workmen did he employ! The answer to all these questions is in one word, *Præ-Adamites*.—5. The deluge only overflowed the country inhabited by Adam's posterity, to punish them for joining in marriage with the *Præ-Adamites*, and following their evil

courses.—6. The improvements in arts, sciences, &c. could not make such advances towards perfection, as it is represented they did between Adam and Moses, unless they had been cultivated before.—Lastly: the histories of the Chaldeans, Egyptians, and Chinese, whose chronology (as founded on astronomical calculations) is supposed infallible, demonstrate the existence of men before Adam.†

Thus have some vainly reasoned. How little dependance can be placed on those early histories may be seen in Stillingfleet, and more modern writers, particularly Sir Wm. Jones. The other calculations proceed on this obvious error, that Adam had no more children than are registered in the Bible; whereas the probability is, that at the death of Abel Adam's children and grandchildren amounted to more than 1200 at the least.‡

PREDDESTINARIANS, a name given in the ninth century to the followers of Godscchalus, a German monk, whose sentiments were as follow:

1. That the Deity predestinated a certain number to salvation, before the world was formed.—
2. That He predestinated the wicked to eternal punishment in consequence of their sins, which were eternally foreseen.—
3. That Christ came not to save all men individually, and

* Observe, the plural number is here used, in contradistinction to the founder of the Jewish nation, who is called Adam, in the singular.

† Herbelot's Biblioth. Orient. p. 36. Picart's Religious Ceremonies. Blount's Oracles of Reason. Basnage's History of the Jews. Origines Sacra. bk. 1. ‡ Dr. Adam Clarke's Comment. in Gen. iv. 11.

that none shall perish for whom he shed his blood.—4. That since the fall, mankind can exercise free-will only to do that which is evil.* The term Pre-destinarian has since been applied to all doctrinal Calvinists, who hold, for substance, the same opinions. See *Calvinists*.

PRE-EXISTENTS, a name which may not improperly be applied to those who hold the doctrine of Christ's pre-existence: This name comprehends two classes: the Arians, who defend Christ's pre-existence, but deny that he ~~is~~ a divine person: and others on the Calvinistic side, who assert both his divinity, and that his intelligent, created soul, was produced into being, and united by an ineffable union to the second person of the Trinity, before the heavens and the earth were created.

Under the article Arians, the reader has been presented with a view of the system of Arius and his immediate followers. The sentiments of the celebrated Dr. Richard Price will be brought to view under the article Unitarians. In this place we shall offer a short sketch of the hypothesis which was maintained by Dr. Samuel Clarke.

This learned man held, that there is one supreme Cause and Original of all things; one simple, uncompounded, undivided, intelligent Agent, or

Person; and that from the beginning there existed with the first and supreme Cause, (the Father,) a second Person, called the Word, or Son, who derived his being, attributes, and powers, from the Father. He is therefore called the Son of God, and the Only-begotten;† for generation, when applied to God, is only a figurative word, signifying immediate derivation of being and life from him.

To prove that Jesus Christ was generated (or produced) before the world was created, the doctor adduces the following considerations: The Father made the world by the operation of the Son. (John i. 3—10. 1 Cor. vii. 8. Eph. iii. 9, &c.)

That all Christ's authority, power, knowledge, and glory, are the Father's, communicated to him, Dr. C. endeavours to prove by a variety of scriptures. The Son, before his incarnation was with and in the form of God, and had glory with the Father. (John i. 4. xvii. 5. Phil. ii. 5.) The Son, before his incarnation, made visible appearances, and spake and acted in the name and authority of the invisible Father.

Dr. Clark calls Christ a *divine person*, solely on account of the power and knowledge which were communicated to him by the Father. He indeed owns that Christ is an object of religious worship; but then he confines it to a limited sense:

* Mosheim's Eccles. Hist. vol. i. p. 156. Eccles. Hist. of France, p. 63. Baxter's Church History, chap. x. p. 263.

† Dr. Clarke waves calling Christ a creature, as the ancient Arians did; and principally on that foundation, denies the charge of Arianism.

The worship paid to Christ terminates in the supreme God.*

3. The doctrine of the pre-existence of Christ's human soul has been held by several divines; as, Mr. Fleming, Dr. Goodwin, and many others who profess to maintain the proper divinity of Christ. The following sketch of the hypothesis of the late pious and ingenious Dr. Watts is selected from the rest.

He maintained one supreme God, dwelling in the human nature of Christ, which he supposed to have existed the first of all creatures; and speaks of the divine *logos* as the wisdom of God, and the Holy Spirit as the divine power, which, he says, is a scriptural person, i. e. spoken of figuratively in scripture, under personal characteristics.†

In order to prove that Christ's human soul existed previous to his incarnation, the following arguments are adduced.

1. Christ is represented as his Father's messenger, or angel, being distinct from and sent by his Father, long before his incarnation, to perform actions which seem to be too low for the dignity of pure Godhead. The appearances of Christ to the patriarchs are described like the appearances of an angel, or man, really distinct from God; yet such a one, in whom Jehovah had a peculiar indwelling, or with whom the divine nature had a personal union.

2. Christ, when he came into the world, is said, in several passages of scripture, to have divested himself of some glory which he had before his incarnation. Now if there had existed before this time nothing but his divine nature, this divine nature could not properly divest itself of any glory. (John xvi. 4. 5. 2 Cor. viii. 9)

3. It seems needful that the soul of Christ should pre-exist, that it might have opportunity to give its previous actual consent to the great and painful undertaking of atonement for our sins. The divine nature is incapable of suffering.

4. The covenant of redemption between the Father and the Son, is represented as being made before the foundation of the world. To suppose that the divine essence, which is the same in all the three personalities, should make a covenant with itself seems highly inconsistent.

5. Christ is the angel to whom God was in a peculiar manner united, and who in this union made all the divine appearances related in the old testament. See Gen. iii. 8. xvi. 1. xxviii. 12. xxxii. 24. Exod. ii. 2. and a variety of other passages.

6. The Lord Jehovah, when he came down to visit men, carried some ensign of divine majesty; he was surrounded with some splendid appearance; such as often was seen

* Clarke's Scripture Doctrine of the Trinity. Doddridge's Lect.

† Dr. Watts says, in his preface to the glory of Christ, that true and proper Deity is ascribed to the Father, Son, and Holy Spirit. The expression, *Son of God*, he supposes, is a title appropriated exclusively to the humanity of Christ.

at the door of the tabernacle, and fixed its abode between the cherubims. It was by the jews called the *shakinah*; i. e. the habitation of God. Hence he is described as "dwelling in light, and clothed with light as with a garment." In the midst of this brightness there seems to have been sometimes a human form. It was probably of this glory that Christ divested himself when he was made flesh. With this he was covered at his transfiguration in the Mount, when "his garments were white as the light;" and at his ascension into heaven, when a bright cloud received him; and when he appeared to John, (Rev. i. 13) and it was with this he prayed that his Father would glorify him.

7. When the blessed God appeared in the form of a man, or angel, it is evident that the true God resided in this man, or angel; because he assumes the most exalted names and characters of Godhead. And the spectators, and sacred historians, it is evident, considered him as true and proper God, and payed him the highest worship and obedience. He is properly styled "*the angel of God's presence*"—and *of the covenant*, Isa. lxiii. Mal. iii. 1.

8. This same angel of the Lord was the particular God and King of the Israelites. It was he who made a covenant with the patriarchs, who appeared to Moses in the burning bush, who redeemed the Israelites from Egypt, who conducted them through the wilderness, who gave the law at Sinai, and

transacted the affairs of the ancient church.

9. The angels who have appeared since our blessed Saviour became incarnate, have never assumed the names, titles, characters, or worship, belonging to God. Hence we infer that the angel who, under the old testament, assumed such titles, and accepted such worship, was that angel in whom God resided, or who was united to the Godhead in a peculiar manner; even the pre-existent soul of Christ himself.

10. Christ represents himself as one with the Father; John x. 30. xiv. 10, 11. There is, we may hence infer, such a peculiar union between God and the man Christ Jesus, both in his pre-existent and incarnate state, that he may properly be called *God-Man* in one complex person.

Dr. Watts supposes that the doctrine of the pre-existence of the soul of Christ, explains several dark and difficult scriptures, and discovers many beauties and prophecies of expression in the word of God, which on any other plan he unobserved. For instance: in Col. ii. 16, &c., Christ is described as "the image of the invisible God, the first-born of every creature." His being the image of the invisible God, cannot refer merely to his divine nature; for that is as invisible in the Son as in the Father: therefore it seems to refer to his pre-existent soul in union with the Godhead. Again, the "God-head" is said to "dwell bodily in Christ," Col. ii. 9. and from

hence this has been called the *indwelling* scheme.

"This system (says Dr. Price, speaking of Dr. Watt's sentiments) differs from Arianism, in asserting the doctrine of Christ's consisting of two beings, one the self-existent Creator, and the other a creature, made into one person by an ineffable union and indwelling, which renders the same attributes and honours equally applicable to both.* This system, however plausible it appears, is not without great and important objections; and many are of opinion it only shifts the difficulties it was intended to remove.† See *Trinitarians*.

PRESBYTERIANS, from the greek *Presbyteros*, a denomination of protestants; so called from their maintaining that the government of the church, appointed by the new testament, was by presbyters and ruling elders, associated for its government and discipline. The Presbyterians affirm, that there is no order in the church, as established by Christ and his apostles, superior to that of presbyters—that all ministers, being ambassadors, are equal by their commission; and the elder, or presbyter, and bishop, are the same in name and office, and the terms synonymous, for which they allege Acts xx. 28. Tit. i. 5—7. 1 Thes. v. 12. Heb. xiii. 7—17. and 2 Pet. v. 2, 3.

From the time of the Reformation to that of the Revolution, the Scotch Church was torn with contentions respecting her form of Church Government; the court professing Episcopacy, and the people Presbyterianism, and each prevailed by turns: but on King William's accession, Presbyterianism was finally settled to be the established Religion, and has so continued ever since. Their form of Church government is as follows:—

The *Kirk-session*, consisting of the minister and lay elders of the congregation, is the lowest ecclesiastical judicature. The next is the *Presbytery*, which consists of all the pastors within a certain district, and one ruling elder from each parish.

The *provincial Synods* (of which there are 15) meet twice in the year, and are composed of the members of the several presbyteries within the respective provinces.

From the Kirk-sessions appeal lies to the Presbyteries—from these to the Synod—and from them to the *General Assembly*, which meets annually, and is the highest ecclesiastical authority in the kingdom. This is composed of delegates from each presbytery, from every royal Borough, and from each of the Scotch Universities, and the King presides by a commission of his own appointment.

* Watt's *Glory of Christ*, p. 6—203. Johnson's *Life of Christ*, with Notes by Palmer. Doddridge's *Lectures*, p. 385—403. Price's *Sermons*, p. 331. Fleming's *Christology*.
† Watt's *Life of Christ*, prefixed to his *Practical Works*, 3 vol. 8vo. Abraham Taylor's *Answer to Dr. W.*

The Scotch ordain by the "laying on of the hands of the Presbytery," before which persons may be licensed to preach as probationers, but cannot administer the Sacraments. The Clergy are maintained by the state, and nominated to livings by patrons, as in other establishments.

Of the Presbyterians in England some preserve their connection with the Scots Kirk, and others with the Relief, &c. (See *Relief Kirk, Separators, Burghers, &c.*) But those properly called the *English Presbyterians*, have no connection with the Scots Kirk, though they preserve their forms of worship; nor do they adopt their creeds and catechisms (which are confessedly Calvinistic) but are avowed Arminians, and generally Arians or Socinians.*

PRIMINISTS, a party so called from Priminus, who became the head of the *Donatists*, which sect.

PRISCILLIANISTS, a denomination in the fourth century, the followers of Priscillian, a Spaniard by birth, and bishop of Abila. He is said to have adopted the principal tenets of the Manicheans; it is more certain that he was cruelly persecuted, even unto death for his opinions. This sect stands charged with practising in some instances dissimulation; but their morals were generally correct and austere.†

PROCLIANITES, so called from Proculus, a philosopher of Phrygia, who appeared in 194, and put himself at the head of a band of Montanists, in order to spread the sentiments of that denomination.‡ See *Montanists*.

***PROPHESYINGS**, meetings of the Clergy in the reign of Queen Elizabeth, for the discussion of Theological subjects among the Clergy, but which were suppressed by the Queen, lest they should discuss subjects disagreeable to her majesty, and promote a spirit of free enquiry among the people ||

The same term was applied in the beginning of the 18th century, to the meetings of the French prophets, as they were called, of whom some account is given above, and to which the following may be considered as an Appendix.

Samuel Keimer, a printer, was deluded by the strange and enthusiastical pretensions of the French Prophets, who came over into England about 1706. Their names were Elias Marion, John Cavier, and Durand Buge. These were soon joined by others, both French and English, who, under the power of the most violent agitations, pretended to prophecy, and propagated their delusions among both sexes and all ages. Keimer at this time was a young man, and so captivated with the delusion as to neglect his business, in order to investigate the subject fully, and satiate

* Collier's Hist. Dict. vol. ii. Scotch Theolog. Dict. Adam's Religious World displayed, vol. iii. p. 1.

† Mosheim, vol. i. p. 342. Priestley's Eccles. Hist. vol. ii. p. 411.

‡ Broughton, vol. ii. p. 285.

|| Neal's Hist. of the Puritans.

all its mysteries. At length convinced of the delusion, he published a full account (which has been lately reprinted) under the title of, "A brand snatched from the burning," &c.

"It is not unknown (says Mr. K.) among thousands in and about this city, that near eleven years since there arrived here several persons from France, who were generally called French Prophets. The business they came upon (as they declared) was to promulge the speedy approaching Judgments of the Lord upon the wicked of the earth, to call all mankind to a speedy repentance; for that God was about to make a decision between the precious and the vile, the latter of which, with Babylon [meaning London] was to be totally and finally destroyed, as fore-runners of the kingdom state of Christ on earth, which was immediately to ensue thereon.

"This was the chief purport of the pretensions as described by these prophets, under very violent and strange agitations, or shakings of the body; loud and terrific hiccups, and throbs, with many odd and very surprising postures,"—of which he gives the following specimen:

"John Cavalier (one of the French Prophets) on a sudden being under great agitation, was flung along upon the ground with a sort of violent force, showing several strange postures, such as boys in their play call bounding the Sea-crab, walking on his hands, with his legs erect, &c. There were several men, English and French,

who sat at a Table, taking down in writing what was spoken, and they afterwards read it to the assembly."

As to the style of these prophecies they were generally in the first person, addressed to individuals:—sometimes in dialogue—often incoherent and unintelligible, and sometimes even ludicrous.

The following extract from the "Warnings of the Eternal Spirit," by his servant Lacy (above referred to) is broadly intimated to refer to London.

"It is concluded: no revoke, no respite, the sentence is past. Wo! wo! to thee, O sensual, covetous, backslidden, imperious, filthy, prophane or self-righteous, presuming, deafened to my warning! I pour upon thee, O—a horrible tempest. Smoke shall darken thee. Aethereal fire shallug down, ordinary flames mounting up. O! many of thy adjacent countries shall weep, saying, The glory of our land is departed. Pale, lued, in flames the sun shall behold thee. A dark night shall make thee like an oven.—Palaces waste, temples, halls, wherein neither my law or gospel is much regarded, fallen. Yet I will give them further notice by the hands of my messengers, and some symptoms forerunning. This is not all the way I will scourge her with. O Death, Death, Death! reign thou also! Delivered the 31st of July 1707."

About the time that Brothers predicted the destruction of our metropolis, the above was reprinted in a small pamphlet to circulate among its inhabit-

and. The motive cannot be difficult to conjecture.*

PROTESTANTS, a name first given in Germany to those who adhered to the doctrine of Luther; because, in 1529, they *protested* against a decree of the emperor Charles V. and of the Diet of Spire, (which prohibited all farther reformation) declaring that they appealed to a general council. The name has since become a common denomination for all the sects which separate from the church of Rome.† See *Lutherans*, *Calvinists*, *Arminians*, &c.

PSATYRIANS, a party of the Arians, in A. D. 360, who maintained that the Son was created.‡ See *Arians*.

PTOLEMAITES, a branch of the Valentians, so called from Ptolemy, their leader, who differed from his Master both in the number and nature of the *æons*.||

PURITANS, (*Cathari*) has been a common term of reproach applied to the friends of "pure religion and undeblted." In the middle ages it was applied to a branch of the Paulicians (See *Catharists*) who are charged with the heresies of the Manicheans; but whose principal crime, according to Maluer, was their aversion to the Church of Rome. (See *Paulicians*.) The same historian says, "They were a plain, unassuming, harmless, and industrious race of Christians; condemn-

ing, by their doctrine and manners, the whole apparatus of the reigning idolatry and superstition; placing true religion in the faith and love of Christ, and retaining a supreme regard for the divine word."§

In England the term Puritans was applied to those who wished for a farther degree of Reformation in the Church than was adopted by Queen Elizabeth, and a purer form of discipline and worship. It was a common name given to all who, from conscientious motives, tho' on different grounds, disapproved of the established religion, from the reformation to the act of uniformity in 1662. From that time to the revolution in 1688, as many as refused to comply with the established worship, (among whom were about 2000. clergymen, and perhaps 500,000 people) were denominated *Nonconformists*. From the passing of the act of toleration on the accession of William and Mary, the name of Nonconformists was changed to that of *Protestant Dissenters*. See *Dissenters*.

The greater part of the Puritans were Presbyterians. Their objections to the English establishment he principally in forms and ceremonies. Some, however, were Independents, and some Baptists. The objections of these were much more fundamental; disapproving of all national churches, and

* The Voice of Truth, on thoughts on the destruction of a great City.

† Dict. of Arts and Sciences, vol. iii. p. 2378—9. Robertson's Hist. of Charles V. vol. ii. p. 249; 250.

‡ Hist. of Religion, vol. iv. § Mosheim, vol. i. p. 232 N. Ed.

§ Milner's Church Hist. vol. iii. p. 388.

disavowing the authority of human legislation in matters of faith and worship.

The severe persecutions carried on against the puritans during the reigns of Elizabeth and the Stuarts, served to lay the foundation of a new empire in the western world. Thither, as into a wilderness, they fled from the face of their persecutors and, being protected in the free exercise of their religion, continued to increase, till in about a century and a half, they became an independent nation. The different principles, however, on which they had originally divided from the church establishment at home, operated in a way that might have been expected, when they came to the possession of the civil power abroad. Those who formed the colony of *Massachusetts* having never relinquished the principle of a national church, and of the power of the civil magistrate in matters of faith and worship, were less tolerant than those who settled at *New Plymouth*, at *Rhode Island*, and *Providence Plantations*. The very men (and they were good men too), who had just escaped the persecutions of the English prelates, now, in their turn, persecuted others who dissented from them, until, at length, the liberal system of toleration established in the parent country at the revolution, extending to the colonies, in a good measure put an end to these unlovely proceedings.

Neither the puritans, nor the nonconformists, appear to have disapproved of the doctrinal articles of the established church. At least the number who did so, was very small. While the great body of the clergy had, from the days of Abp. Laud, abandoned their own articles in favour of Arminianism, they were attached to the principles of the first reformers; and by their labours and sufferings the spirit of the reformation was kept alive. But after the revolution many of the Presbyterians first veered towards Arminianism, then revived the Arian hypothesis, and by degrees settled in Socinianism. Some of the Independents, on the other hand, leaned to the Antinomian doctrines; but the rise of Methodism in the latter part of the last century greatly revived and increased the Dissenting interest.*

PYRRHONISTS, the disciples of Pyrrho, the sceptical philosopher. See *Sceptics*.

PYTHAGOREANS, the followers of Pythagoras, a celebrated Greek Philosopher, who flourished about 500 years before the Christian era. His distinguishing doctrine was that of the *Metempsychosis*, which he learned among the philosophers of India. This doctrine refers to the transmigration of the human soul after death into the bodies of various animals, till it returns again to its own

This notion led to the rejection of animal food,

* Neal's History of the Puritans, 2 vol. 8vo. Palmer's Nonconformists' Memorial. Brook's Lives of the Puritans, 3 vol. and Bogue and Bennett's History of Dissenters, 4 vol. 8vo.

and inculcated a merciful treatment of the brute creation. The symbols of this philosopher

were, highly mysterious, and have never been completely developed.*

Jury. Perthenais, in Pythagoras.

Q

QUAKERS. See *Friends*.

QUARTODECIMANI, a denomination in the second century, so called because they maintained that Easter day was always to be celebrated, conformably to the custom of the Jews, on the 14th day of the moon of March, whatever day of the month that happened to be.*

QUIETISTS, the followers of Michael de Molinus, a Spanish priest who flourished in the seventeenth century. They were so called from a kind of absolute rest and quietude, which the soul is supposed to be in when arrived at that state of perfection which they call the *intue life*.

The principles of this denomination are as follow :—That true religion consists in the present calm and tranquillity of a mind removed from all external and finite things and centered in God, and in such a pure love of the supreme Being, as is independent of all prospect of interest or reward.

To prove that our love to Deity must be disinterested they allege that *the Lord hath made all things for himself*, as

saith the scripture; and it is for his glory that he wills our happiness. To conform, therefore, to the great end of our creation, we must prefer God to ourselves, and not desire our own happiness but for his glory; otherwise we shall go contrary to his order. As the perfections of the Deity are intrinsically amiable, it is our glory and perfection to go out of ourselves, to be lost and absorbed in the pure love of infinite beauty.

Madam Guion, a woman of fashion in France, (born A. D. 1646) was a warm advocate of these principles. She asserted that the means of arriving at this perfect love, are prayer and the self-denial enjoined in the gospel. Prayer she defines to be the entire bent of the soul towards its divine origin.

Fenelon, the amiable archbishop of Cambray, also favoured these sentiments in a celebrated publication, entitled, "*The Maxims of the Saints*." The distinguishing tenet in his theology, was the doctrine of the disinterested love of God for his own excellencies, independent of his relative benevolence:

an important feature also in the theological system of Madam Guion and the Mystics.* See *Bourignonists and Mystics*.

QUINTILIANS, a branch of the Montanists, who derived their name from the Prophetess Quinta. Their distinguishing tenet was, that women ought to be admitted to perform the sacerdotal and episcopal func-

tions: grounding their practice on Gal. iii. 28. They added that Philip, the deacon, had four daughters who were prophetesses, and were doubtless of their sect. In their assemblies it was usual to see the virgins enter in white robes, personating prophetesses.† See *Montanists*.

* Mösheim, vol. iv. p. 339. Broughton, vol. ii. p. 309. Cambrey on Pure Love, p. 131-138. Lady Guion's Life and Letters, p. 167. and the Chev. Ramsey's life of Fenelon.—The amiable Cowper has given additional charms to the sentiments of Mad. Guion (though he did not himself adopt them) by his beautiful version of several of her poems.

† Hist. of Religion, vol. iv. Broughton, vol. ii. p. 310.

R

***RABBINISTS**, those Jewish Doctors which admit the *Cabbala*, or traditions of the Elders. See *Cabbalists*.

***RACOVIAN**S, a term sometimes applied to the Polish Unitarians, on account of their Seminary at Racow, and of their adopting the Racovian Catechism. See *Socinians*.

RANTERS, a denomination in the year 1645, who set up the light of nature, under the name of *Christ in men*. With regard to the church, scripture, ministry, &c. their sentiments were the same with the Seekers.* See *Seekers*.

***RASKOLNIKS**, or **SCHISMATICS**, a general name for Dissenters from the Russian Established Church, but they

call themselves *Staroveris*, or believers of the old faith, because they adhere to the old Manuscript formularies of the Greek Church, and reject the printed formularies of the patriarch Nikon, who in the 17th century revised the ancient forms, and (as they say) corrupted them, and then had them printed by Authority, for the use of the Russian Establishment. It appears, however, that there were Dissenters in Russia long prior to this period, and within 450 years after the introduction of Christianity. These were called *Strigolniks* (which see) but the modern Dissenters (which partly arose out of these, in the time of Nikon are divided into two prin-

principal classes, the *Popofschins*, and the *Bezpopofschins*. The former are divided into the *Starobreds*, *Diaconofschins*, *Bepofkofschins* and *Tschunabofschins*, each of which is allowed a place in this Dictionary.

The *Bezpopofschins* (which were omitted above) include no less than 13 different sects, which either have no regular priests, or refuse to acknowledge those ordained in the established church.* See *Dukoborts*, *Pomoryans*, &c.

***REALISTS**, a party of the Schoolmen who conceive that *universals* are realities, and have an existence -- a *parte rei*; whereas the *nominalists* conceive of them only as ideas existing in the mind. Under the denomination of Realists were comprehended the Scotists and Thomists, &c.† all other sects of Schoolmen, except the followers of Ockham. Among School-divines the term has been used to distinguish the orthodox Trinitarians, from the sects accounted heretical.‡

***RECUSANTS**, Popish; such as refuse to acknowledge the King's Supremacy. See *Roman Catholics*.

***REFORMED CHURCH**, all the Churches may be considered as more or less reformed who have separated from the Church of Rome, but the term is more frequently applied to the Protestant Churches on the Calvinistic plan, to distinguish them from Lutherans.‡

***REFORMERS**, a term usually applied to those great and

illustrious men who introduced the Reformation from popery in the 16th century, as; Luther, Calvin, Zuinglius, Melancthon and many others, whose sentiments will be found under the denominations which bear their respective names.

The *English Reformers* were, the *Pelagians* and other eminent Divines, who introduced the Reformation into this country, under the reigns of Henry VIII. and Edward VI.; and again under that of Queen Elizabeth. The various disputes which have been raised, relative to the Doctrine of the Church of England have made it of importance to ascertain the sentiments of these Divines; since it is agreed the Doctrines of the Church of England must be those of its venerable founders. This enquiry has been particularly urged as to question of the Calvinism of Church of England, of which the affirmative has been maintained by Mr. Toplady, Sir R. Hill, and Dr. Haweis, and more recently in a very able but temperate manner by Mr. Overton; while the negative side of the question has been as strenuously maintained by the great body of the English Clergy who are Arminians, and particularly by Dr. Kipling, Mr. Daubeny, and the present Bishop of Lincoln. The established standard of Doctrines is to be found in the Articles and Homilies of the Church. Of the Homilies, the first Book (Mr. Adam says) was chiefly drawn up by *Cranmer*,

* Overton's Greek Church, p.

† Buck's Theolog. Dict.

‡ Ibid. in Church Reformed.

Latimer, and Ridley, and the second by Bp. Juell (or Jewell.) The Articles were drawn up by the same persons as the Homilies, and repeatedly revised and confirmed by the Convocation. That Crammer and Ridley were Calvinists, there is clear and abundant evidence, as also many other active members of the Convocation; but on the universality of Christ's Death, Latimer and some others of the Reformers (as afterwards Atp. Usher,) took what is called the Arminian side of the Question, which has occasioned some apparent inconsistency, and led the controversy. It may be remarked, however, that some of the most judicious Calvinists of the present day—avowedly such on Election and predestination—do not think it necessary to restrain the benefit of Christ's Death to the Elect only, but believe that he made "a full, proper, and complete satisfaction for the sins of the whole world;" howbeit, that satisfaction will avail only such as "receive the atonement" by faith in Jesus Christ."

***REFUGÉES**, a term first applied to the Protestants who fled from France, on the revocation of the Edict of Nantz; see *Huguenots*; but has been more recently applied to the French who fled their country at the time of the Revolution there.

***RELIEF KIRK**, a deno-

mination of Dissenters from the Scotch Establishment, so far only as respects the right of Patronage; then congregations claiming the privilege of choosing their own Ministers. This schism in the Scotch Church was formed in 1752, when Mr. Gillespie was deposed from his living for refusing to sanction the ordination of a preacher who was disagreeable to his congregation. This exclusion served only to make him popular, and being soon joined by several other injurers who took part with him, they formed the "Presbytery of Relief;" and the denomination continued increasing until, a few years since, they formed a Synod including about 60 congregations, and 26,000 members.

***RELIGYAN**—the follower of Mr. James Relly, who maintained the doctrine of Universal Restoration, upon high Antinomian principles. Mr. R. first appeared as a preacher in connection with Mr. Whitfield, and was very popular; but adopting the principles of Universal Salvation, he was of course separated from the connection, and some of his admirers followed him, and eventually a remnant of them assembled at Philadelphia Chapel, in Windmill Street, near Thoburn Square.

A Mr. Murray also, one of this Society, emigrated to America, and there preaching the

* *Triplady's Historic Proof of the Calvinism of the Church of England. Overton's True Churchman. Kipling on the Articles. Daubeny's Vindictive Eccles. Angl. Bp. of Lincoln's charge and Mr. Scott's Answer. and Adam's Rel World displayed, vol. II.*

† *Adam's Religious World displayed, vol. iii. p. 323.*

same doctrine, founded Societies of *Philadelphian Universalists*, but whether they took that name from the Chapel in London, or from the Metropolis of Pennsylvania, I am not able to ascertain.

REMONSTRANTS, *Arminians*; so called from their remonstrating against the Synod of Dort in 1610. Grotius and Episcopius were at the head of this party. See *Arminians* and *Calvinists*.

RESTORATIONISTS See *Universalists*.

***RHINSBERGHIERS**, a party of Mennonites, said to be Unitarians, who attend the general meetings of the sect twice a year at Rhinsberg, near Leyden. See *Collegiates*.

ROGERIENS, so called from John Rogers, their chief leader. They appeared in New England about 1677. Their distinguishing tenet was, that worship performed the first day of the week is a species of idolatry which they ought to oppose, and in consequence of this notion they used a variety of measures to disturb those who were assembled for public worship on the Lord's day.

ROMAN CATHOLICS, or members of the Church of Rome, otherwise called *Papists*, from the Pope being admitted as the supreme head of the Universal Church, the successor of St. Peter, and the fountain of theological truth and ecclesiastical honours. He keeps his court in great state at the palace of the Vatican, and is at-

tended by 70 Cardinals as his privy counsellors, in imitation of the 70 disciples of our Lord. The Pope's authority in other kingdoms is merely spiritual, but in Italy he is a temporal sovereign; Lewis xviii. and the Allies having lately restored him to his throne, and to those temporalities of which he was deprived by Buonaparte and the French Revolution. On resuming his government Pope Pious vii. has restored the order of Jesuits and the Inquisition, so that the Roman Catholic religion is now re-instated in its ancient splendour and authority.

The principal dogmas of this Religion are as follow:—

1. That St. Peter was deputed by Christ to be his Vicar, and the head of the Catholic church, and the bishops of Rome, being his successors, have the same apostolical authority. For our Saviour declares in Matt. xi. 18, "Thou art Peter and upon this rock will I build my church;" by which rock they understand St. Peter himself, as the name signifies, and not his confession, as the Protestants explain it. And a succession in the church being now supposed necessary under the new testament, as Aaron had his succession in the old, this succession can now be shewn only in the chain of St. Peter at Rome: therefore the bishops of Rome are his true successors.

2. That the Roman Catholic church is the mother and mistress of all churches, and can-

not possibly err in matters of faith: for the church has the Spirit of God to lead it into all truth; *The gates of hell shall not prevail against it.* (Matt. xi. 18.) and Christ (who is himself *the Truth*) has promised to the pastors and teachers of the church to be *with them always, even to the end of the world.* (Matt. xxviii. 10.) A promise which the protestants apply to the faithful in general, and not to any particular communion.

3. That the scriptures are received upon the authority of the Church; but are not sufficient to our faith without apostolical traditions, which are of equal authority with the scriptures. For St. Peter assures us that, in St. Paul's epistles, there are *some things hard to be understood, which they who are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.* 2 Pet. iii. 16. We are directed by St. Paul *to stand fast, and hold the traditions which we have been taught, whether by word or by epistle.* 2 Thess. ii. 15.

4. That seven sacraments were instituted by Jesus Christ; viz. baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony; and that they confer grace.—To prove that confirmation, or imposition of hands, is a sacrament, they argue from Acts viii. 17.—Penance is a sacrament, in which the sins we commit after baptism are forgiven; and which they think was instituted by Christ himself, when he breathed upon

his apostles after his resurrection, John xx. 23.—In favour of *extreme unction*, or anointing the sick with oil, they argue from James i. 14, 15, the text as it is rendered in the vulgate: *Is any sick among you? Let him call for the priests of the church, and let them pray over him, anointing him with oil, &c.* The sacrament of *holy orders* is inferred from 1 Tim. iv. 14:—*That marriage is a sacrament* they think evident from Eph. v. 32: *This is a great mystery*, representing the conjunction of Christ and his church. Notwithstanding this they enjoin celibacy upon the clergy, because they do not think it proper that those who, by their office and function, ought to be wholly devoted to God, should be diverted from those duties by the distractions of a married life. 1 Cor. xiii. 32, 33.

5. That in the *mass*, or public service, there is offered unto God a true and propitiatory sacrifice for the quick and dead; and that in the sacrament of the eucharist, under the forms of bread and wine, is really and substantially present the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there is a conversion made of the whole substance of the bread into his body, and of the wine into his blood, which is called *transubstantiation*; according to our Lord's words to his apostles, *This is my body*, &c. Matt. xxvi. 26. wherefore it becomes with them an object of adoration. Farther, it is a matter of discipline, not of doctrine, in the

Roman church, that the laity receive the eucharist in one kind, that is in bread only.

6. That there is a *purgatory*; and that souls kept prisoners there do receive help by the suffrages of the faithful. For it is said in 1 Cor. iii 15, *If any man's work shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire*; which they understand of the flames of purgatory. They also believe that souls are released from purgatory by the prayers and alms which are offered for them, principally by the holy sacrifice of the mass. They call purgatory a middle state of souls, where those enter who depart this life in God's grace, yet not without some less stain, or guilt of punishment, which retards them from entering heaven.

7. That the saints reigning with Christ (and especially the blessed Virgin) are to be honoured and invoked, and that they do offer prayers unto God for us, and their relics to be had in veneration. These honours, however, are not divine, but relative, and redound to the divine glory. See Revel. v. 8. viii. 4, &c.

8. That the images of Christ, of the blessed Virgin (the mother of God) and of other saints, ought to be retained in churches; and honour and veneration to be given to them, even as the images of cherubims were allowed in the most holy place.

9. That the power of indulgences was left by Christ to the

church, and that the use of them is very beneficial to christian people; according to St. Matt. xvi. 19. By indulgences they do not mean leave to commit sin, nor pardon for sins to come; but only releasing, by the power of the Keys committed to the church, the debt of temporal punishment which may remain due upon account of our sins, after the sins themselves, as to their guilt and eternal punishment, have been already remitted through repentance and confession; and by virtue of the merit of Christ and of all the saints.

The church of Rome receives the Apostles', the Nicene, and Athanasian creeds; with all other things delivered, defined, and declared by the canons, and general councils, and particularly by the council of Trent, held in 1516, in opposition to the doctrines of Luther and Calvin, since which time no general council has been held.

The ceremonies of this church are numerous and splendid, as the sign of the cross, holy water, blessing of bells, incense and burning of wax tapers by day light with the most splendid vestments, and the most costly crucifixes of silver and gold, images and paintings, &c. They also observe a variety of holy days, as the festivals of Christ and of the saints, &c. The Pope also grants a jubilee, i. e. a general indulgence, every twenty-fifth year, or oftener upon special occasions.*

* Pope Pius's Creed. Bossuet's Exposition of the Catholic Creed, p. 62-107. Challoner's True Principles of a Catholic. Götter's

That this is the general doctrine of the Roman Catholic Church will not be disputed, though there are many shades of difference, according to the different degrees of light afforded in different countries or circumstances, but the great cardinal point of the Catholic religion appears to be *implicit faith*, or a steadfast determination to believe whatever is taught by the Church or the highest ecclesiastical authorities. According to this principle a correct creed is not of so much importance as a disposition at all times to submit our faith to authority, and to believe as the church believes, without examination or demur.

But the Political opinions of the Catholics have been considered of more importance to the welfare of Protestant states, and in the general question of toleration. It has been said that the Pope claims a dispensing power as to oaths of allegiance, and a paramount authority beyond all temporal powers. That the Jesuits and some other Catholic priests have taught this, and that some ambitious Popes have acted upon this principle can hardly be denied, but that these claims are now relinquished, and the right denied by intelligent Catholics, should seem indisputable from the following circumstances.

In the year 1788, when the Committee of English Catho-

lies waited on Mr. Pitt respecting their application to Parliament for a repeal of the penal laws, he proposed several questions "on the existence and extent of the Pope's dispensing power, which were transmitted to the Universities of Paris, Louvain, Alcala, Douay, Salamanca, and Valladolid, and the following is said to be their unanimous reply.

"1. That the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome, *has not any civil authority, power, jurisdiction, or pre-eminence, whatsoever, within the realm of England.*

"2. That the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome, *cannot absolve or dispense with his Majesty's subjects from their oaths of allegiance, upon any pretext whatsoever.*

"3. That there is *no principle in the tenets of the Catholic faith, by which Catholics are justified in not keeping faith with heretics, or other persons differing from them in Religious opinions, in any transaction either of a public or a private nature.*"

As to the persecution of heretics it is admitted that formerly this was held to be lawful, not by Catholics only, but by all the sects in Christendom; but that the Catholics *now* hold such opinion they "most explicitly deny;" and it is in ge-

Papist Misrepresented and Represented. Grounds of the Catholic Doctrine, p. 10—31. Explication of the Sacrifice of the Mass, p. 22—35. Roman Catholic Principles, p. 5. Breve's Council of Trent, p. 806. Robertson's Charles V. &c.

neral denied by all sects and parties, except among the most ignorant and illiberal; and may it be never more maintained!

The Number of Catholics in Great Britain is estimated at about 88,000; and in Ireland at about three million to two of protestants. In the whole of Christendom the same writer estimates their Number at about 80 millions to 65 millions of Protestants.*

*ROSECRUCIANS, certain hermetical Philosophers, who, in the fourteenth century, formed a secret Society, pretending to the knowledge of the Philosopher's stone, and other wonderful mysteries derived from the Egyptians, Chaldeans, and Magi. Among their most celebrated Professors they reckon Jacob Boehmen, the Mystic, Dr. Rob. Fludd, an English Physician, and many others of eccentric genius and learning, who confounded the mysteries of Alchemy, Chemistry, and Theology, into a system of *darkness*, visible only in the obscure technical terms of those pseudo-sciences. The term Rosecrucian is of chemical derivation, from *Ros*, dew, and *Crux*, the cross; because they considered dew as the chief solvent of gold, and the cross as an emblem of *lux*, the light, those letters being all formed out of the figure of a cross† The Rosecrucians have been sometimes confounded with the *Free Masons*, who pretend also

to mystic secrets; but not being initiated, we consider them rather in the light of friendly convivial societies, with which we have no concern.

*RUSSIAN CHURCH. The Russians like other nations were originally pagans, and worshipped fire (which they considered as the cause of thunder) under the name of *Perun*, and the earth under the name *Voluta*, at the same time, having some notions of a future state of rewards and punishments. Christianity was first professed by the Princess Olga, who was baptized at Constantinople. She recommended it to her grandson Vladimir, on whose baptism, in 988, it was adopted by the nation generally; and from that time the Greek Church has been the established Religion throughout Russia, and Greek literature greatly encouraged. During the middle ages, however, the doctrine of transubstantiation and some other popish peculiarities were covertly introduced; and, by the irruption of the Mongol Tartars, in the 15th century, a stop was put to learning and civilization for full two centuries; but on the accession of the present dynasty in 1613, civilization and Christianity were restored, and schools established for the education of the Clergy.

The Russian Clergy are divided into regular and secular, the former are all monks, and latter are the parochial

* Adams's Religious World displayed, p. 1, &c.—p. 54, 94.
Butler's Address to Protestants.

† Mosheim, vol. iv. p. 266. Ency. Perthensis.

Clergy. The superior clergy are called Archbishops, but the title of Metropolitan, or Bishop, is personal, and not properly attached to the see, as in the western church. Next after the Archbishops rank the *black* clergy, including the chiefs of Monasteries and Convents, and after them the Monks. The secular priests are called the *white* Clergy, including the Protos (or proto-popes) priests and deacons, together with the Readers and Sacristans. These amounted, in 1805, throughout the empire, to 98,726. The white Clergy must be married before they can be ordained, but must not marry a second time; but are at liberty then to enter among the black clergy, and a way is thus opened for their accession to the higher orders. The whole empire is divided into 36 dioceses (or eparchies) in which are 483 cathedrals, and 26,588 churches.

The Churches are divided into 3 parts—the altar, where stands the holy table, crucifix, &c. which is separated from the body of the church by a large screen (ikonostes) on which are painted our Saviour, the Virgin, the Apostles, and other saints. Upon a platform before this are placed the readers and singers, and here the preacher generally stands behind a moveable desk. 2. The Nave or body of the church, which may be called the inner court; and 3. The Trapeza, or outer court: both these are designed for the congregation, but neither have any

seats. The walls of the church are highly embellished with scripture paintings, ornamented with gold, silver, and precious stones, but no images.

The Church service is contained in 20 vols. folio, in the Slavonian language, which is not well understood by the common people. Parts of the Scriptures are read in the service; but few, even of the ecclesiastics, possess a complete Bible.

The Patriarch of Russia was formerly almost equal in authority with the Czar himself, but Peter the Great, on the death of the Patriarch in 1700, abolished his office, and appointed an Exarch. In 1721 he abolished this office also, and appointed a 'holy legislative Synod' for the government of the Church, at the head of which is always placed a layman of rank and eminence. The Monastic life was once so prevalent in this country, that there were 470 convents for men, and 71 for women, in which there were about 70,000 Monks and Nuns, &c.: but this kind of life was so much discouraged by Peter the Great, and the Empress Catherine, that the religious are now reduced to about 5000 monks & 1700 nuns: great part of their revenues has also been alienated, and appropriated to the support of hospitals and houses for the Poor.—For the doctrines of this communion, see the *Greek Church*: and for the principles of dissenters from it, see *Raskolniks*.*

* Pinkerton's *Present State of the Greek Ch., in Russia*, 8vo, 1814

S

* **SABBATARIANS**, or *seventh-day Baptists*, who continue to keep holy the seventh-day as the original Sabbath; though many of them observe the first day also, in conformity to the general custom of Christians, founded (as should seem) on the practice of the Apostles. See Acts ix. 7. 1 Cor. xvi. 2. also Rev. i. 10.

Some divines, however, conceive that the first day of the week was the original Sabbath; that it was changed at the giving of the Law, and restored at the resurrection of Christ.* The spirit of the command is supposed only to require a seventh day, however it is reckoned, and as the sun rises and sets at different hours in various climes, it seems impossible that all nations should observe the same precise time.†

A few Sabbatarians remain in England; in America the Dunkers and Keithians may be reckoned of that class; and the Abyssinians, and some members of the Greek Church, keep both the Sabbaths.‡

* **SABEANS**, or **SABIANS**, the ancient inhabitants of Arabia, who worshipped the Hosts of heaven (in Heb. *Sabbath*) tho' at the same time they acknow-

ledged a supreme Being by whom they were Created.¶ See *Zabians*.

A sect in Ecclesiastical History are called by the same name, whose creed is a strange compound of Judaism, Christianity, and Idolatry. See *Menædæi*.

SABELLIANS, the disciples of Sabellius, an African Bishop (or Presbyter) in the 3d century. He maintained that the Divine Essence subsisted in one person only, namely the Father; but that a certain energy, or ray of divinity, was united to the man Jesus, and formed the character of the Son of God; while a similar divine emanation—a celestial warmth, constituted the Holy Ghost. This they endeavoured to illustrate by comparing God the Father to the material Sun, the Word, or Son of God, to the light issuing therefrom, and the Holy Spirit to the heat emanating from the same source. His doctrine seems to differ from that of Noëtus in this respect, that the latter taught it was the one person of the Deity which acted under the three relative Characters, as Father, Son, and Holy Spirit; the Creator, Redeemer, and Sanctifier of man-

* See Kennicott's Dissertation on Cain and Abel, p. 184. Herb. Jones's Letter.

† Doddridge's Lectures.

‡ Cornthwaite's Tracts, published about 1740. See also Chandler, Orton, Palmer, and Dr. Watts's Holiness of Times and Places.

¶ Ency. Perthensis.

kind; whence his followers were reckoned *Patri-passians*: but not so the Sabellians, who preserved a sort of distinction between the sacred Three, tho' it was not personal. This system is called an Economical or Modal Trinity, and its believers are called *Modalists*.*

SACOPHORI, i. e. persons who wear sackcloth, as certain Christians affected to do in the 4th century, by way of Penitence and mortification.†

* **SACRAMENTARIANS**, a term applied at the time of the Reformation to all who denied the *real* presence in the Sacrament.

SADDUCEES, an ancient Jewish sect, said to be founded about 300 years before Christ, by one *Sadock*, who is reported by tradition to have been the disciple of Antigonus Socho, president of the Sanhedrim of Jerusalem. This celebrated teacher inculcated a pure and disinterested principle of obedience to God, independent of rewards and punishments, from which some of his disciples inferred that none were to be expected; and hence the sect degenerated into infidelity; and denied the being of angels and spirits, and, consequently, a future state. Acts xxiii. 8. It has been questioned how they could do this and allow the writings of Moses, if not the

other scriptures: but we have materialists who do this; and I believe it would be no difficulty to find, not only nominal christians, but priests, of more establishments than one, who go quite as far as the Sadducees, both in principles and practice; and would be equally open in their infidelity, if their livings did not depend on their professing Christianity.

It has been said that they rejected all the Sacred Writings but those of Moses; and it is probable that some did so, but that this was not universally the case.‡ It is certain, indeed, that they rejected the traditions of the Elders, and paid little attention to any religious forms. To make amends for this, however, they were very strict in administering justice between man and man ~~as~~ much so, that some have derived the denomination from the Hebrew word for Justice, which is *Tsadiq*. In their philosophy they were Epicureans or Materialists; but did not admit of a resurrection: and were so far from Necessarians, that they were great advocates for the doctrine of free-will, and totally rejected that of divine influences.¶ The history of the Sadducees may be traced down to the middle ages, and there are still said to be some remains of this sect in Africa. See *Jews*.

* Mosheim, vol. i. p. 244. Waterland on the Trinity, p. 385.

† History of Religion, vol. iv. Art Sacophori. ‡ Prideaux's Connexion. Anno. 167. Barnage's Hist. lib. 2 cap. 5. Scaliger Blench Tribes, cap. 16. ¶ Prideaux Connex. Anno. 446. Lamy and Beaussobre's Introd. Calmet's Dict. vol. ii. N. Ed. Stackhouse's Hist. of the Bible, 8vo. vol. v. p. 118.

SAMARITANS, the inhabitants of Samaria, but chiefly the Cuthites, whom the Kings of Assyria sent from beyond the Euphrates to people that country after they had carried away captive the children of Israel. The Samaritans, being a mixed multitude, at first worshipped Jehovah in connection with their former Idols (2 Kings xvii. 24—33) until a Jewish Priest was sent to instruct them. At length Alexander the great permitted them to build a temple on mount Gerizim, in opposition to that at Jerusalem; John iv. 20. Sanballat, the Governor, made Manasses (the son of Jaddus) high priest, and from this time they maintained that "this was the place where men ought to worship." This created an enmity between the two nations, which has never subsided to this day, for there are still Samaritans at Shechem, at Gaza, at Damascus, and at Grand Cairo.

The Samaritans receive only the Pentateuch (or 5 books of Moses) and their copy differs materially from that of the Jews in some chronological dates; it has also some repetitions and elucidatory passages, but the most material difference is that in Deut. xxvii. 2—13. they have transposed the names Ebal and Gerizim to favour their schismatic temple; it is also written in the Samaritan Character, which some suppose to be the ancient Hebrew, but on this the learned are much divided.*

*SAMMANS, SCHAMANS, or

SHAMANS, (as the first letter is differently pronounced) were originally worshippers of the Heavens (in Heb. *Shemin*) and the heavenly bodies. Such were the ancient Chaldeans, Syrians, and Canaanites, whose idol was *Baal-Samen*, or *El-Samen*, the Lord or God of heaven, by which they meant the Sun, and they had a city and temple called *Beth-Shemesh*, the city or temple of the Sun, whose Hebrew name is *Shemesh*.

From these Sammans seem to have sprung the Sammanes, an ancient sect of Philosophers in India, from whom Dr Priestly thinks the Hindoo religion was originally derived. "The Sammanians [or Saminians] being persecuted by the Bramins, and driven by them out of India proper, are thought to have taken refuge in Pegu, Siam and other countries beyond the Ganges, and it is supposed that the religion of those Countries was derived from their principles. The religion of the Lamas in Tibet is also said to be a reformed Schamanism. See *Tibetians*. And from the same source this Author, with great probability, derives the modern *Schamans* of Siberia.

"These people are at present described as wholly illiterate; but their predecessors are said to have written many books on philosophy and religion. "They believe in one God, the maker of all things; but they think that he pays no attention to the affairs of men, leaving the government of the world to inte-

* Calmet's Dict., vol. ii. N. Ed. Stackhouse's Hist. of the Bible, vol. iv. 239—408. & vol. v. 5, 310, &c.

rior beings, to whom, therefore, all their devotions are addressed. Both the celestial bodies, and all terrestrial objects of considerable magnitude, are objects of worship to them; though some of them only believe that mountains, and great bodies of water, are the habitation of the gods, and not themselves animated. They have, however, a great variety of subordinate deities, whom they invoke for different purposes, viz. one for health, another for their cattle, another when they travel, another for the women, another for their children, another for their reindeer, &c. &c. thinking that particular spirits preside over and have the care of them. But though they have goddesses, as well as gods, they do not believe that they are married. These spirits, they suppose, appear to their priests in the form of bears, serpents, or owls; and on this account they have a particular respect for those animals.

"Besides these deities of a nature superior to man, the Siberians worship the *manes* of their ancestors, and especially of the settlers of colonies, whom they regard as demi-gods.

"They not only suppose that there are superior beings of very different dispositions, some friendly and others unfriendly to men, but think the best disposed of them are sometimes partial, obstinate, and vindictive; and over the malevolent deities they place one of much

superior power, whom they call *Scatan*. But though he is very wicked, they think it possible to appease him, and therefore much of their worship is addressed to him.

"They have no temples, but perform their religious rites in the open air, on eminences, or the banks of rivers. In some places their religious ceremonies are performed at any hour of the day indifferently; but generally during the night, by the light of a fire kindled for the purpose.

"They have Idols of stone or wood, having some rude resemblance of the human form, and they pretend to feed them, smearing their faces with blood and grease. By way of incensing them, they make a smoke with burning flesh, blood, or boughs of fir and wormwood before them. But when misfortunes befall them, they load them with abuse, sometimes dash them against the ground, throw them into the water or beat them with rods.

"Man they believe to be compounded of soul and body; and that immediately after death the soul passes into another state of existence; which, however, most of them think to be at least but a very uncomfortable one, and therefore they have a great dread of Death."

*SAMOKRESTSCHENTSI, or self-baptizers, a small sect of Russian fanatics, who separated from the Church; and they baptize themselves, under an idea

* Holwell's Mythological Dict. p. 383. Priestley's Institutions of Moses and the Hindoos, p. 105. and Tooke's Russia (from whom he quotes) Introduction.

that no other persons are sufficiently pure to perform the rite for them.*

SAMPSEANS. See *Hellesaites*.

SANDEMANIANS.* This sect arose in Scotland about the year 1728, and was originally called *Glasites* (see that term above) but afterwards Sandemanians from the following circumstance.

Soon after the year 1755, Mr. *Rob. Sandeman*, an elder in one of these churches in Scotland, published a series of Letters, addressed to Mr. J. Hervey, occasioned by his "Theron and Aspasio," in which he endeavours to shew that his notion of faith is contradictory to the scripture account of it, and could only serve to lead men professedly holding the doctrine called Calvinistic, to establish their own righteousness, upon their frames, feelings, and acts of faith. In these letters Mr. S. attempts to prove, that justifying faith is no more than a simple belief of the truth, or the divine testimony passively received by the understanding; and that this divine testimony carries in itself sufficient ground of hope for every one who believes it, without any thing wrought in us, or done by us, to give it a particular direction to ourselves.

Some of the "popular preachers," as they were called, had taught that it was of the essence of faith, to believe that Christ is ours; but Mr Sandeman contended, that *that* which is believed in true faith is *the*

truth, and what would have been the truth though we had never believed it. They invited sinners to repent and believe in Christ, in order to forgiveness: but he maintained that the gospel contained no offer but that of evidence, and that it was merely a *record*, or *testimony*, to be credited. They had taught that though acceptance with God, (which included the forgiveness of sins) was merely on account of the imputed righteousness of Christ, yet that no one was forgiven or accepted of God, till he repented of his sin, and received Christ by faith: but he insists that there is acceptance with God for sinners, while such, before "any act, exercise, or exertion of their minds whatsoever," consequently, before "repentance" and that "a passive belief of this quiets the guilty conscience, begets hope, and so lays the foundation for love." It is only by this passive belief of the truth; that we, according to Mr. Sandeman, are justified; and in no other way, according to him, can boasting be excluded. Rom. iv. 27.

The authors to whom Mr S. refers under the title of "popular preachers," are *Flavel*, *Hos-ton*, *Guthrie*, the *Erskines*, &c., whom he has treated with great acrimony and unjust contempt. Yet some of the writers who have vindicated these ministers from his invectives, have acknowledged that he has pointed out many blemishes in their writings: * And if (said one of them) he could clear off all their

* Pinkerton's *Greek Church*, p. 334."

mistakes, he should be as welcome to them as any crow could be to take all the carrion out of our fruitful fields. But who would abandon their fruitful fields, because some crows-meat was found there?" Others have endeavoured to shew that Mr. S's notion of faith, by excluding all concurrence of the will with the gospel way of salvation, confounds the faith of devils with that of christians, and so is calculated to deceive the souls of men. It has also been observed, that though Mr. Sandeman admits of the acts of faith and love as fruits of believing the truth; yet "all his godliness consisting, (as he acknowledges) in love to that which first relieved him," it amounts to nothing but self-love. And as self-love is a stranger to all those strong affections expressed in the 119th Psalm towards the law of God, he cannot admit of them as the language of a good man; but applies the whole Psalm to Christ, though the speaker acknowledges that "before he was afflicted he went astray." Others have thought, that from the same principle it were easy to account for the bitterness, and contempt which appear to distinguish this system; for self-love, they say, is consistent with the greatest aversion to beings in general, excepting so far as they become subservient to ourselves. Mr. S. died in America in 1771, or 2.

The practices in which this denomination differ from the generality of other christians are—their weekly administration of the Lord's supper; their

love feasts, of which every member is not only allowed, but required to partake; and which consist of their dining together at each others houses in the interval between the morning and the afternoon service; their kiss of charity, on the admission of a new member, and other occasions, mutual exhortation; abstinence from blood, and from things strangled; and the washing of each others feet. Every member considers all his property liable to the necessary calls of the poor and the church. They also hold it to be unlawful to lay up treasures upon earth, by setting them apart for any distant, future, and uncertain use. They allow of public and private diversions, so far as they are not connected with circumstances really sinful. Mr. S. pleads, towards the close of his "Letters on Theron and Aspasio," pretty much in favour of theatrical amusements, and it is said that an attendance on them is not uncommon among his followers: but apprehending a lot to be sacred, they disapprove (merely on this account) of lotteries, and all games of chance.

They have a plurality of elders, pastors, or bishops, in each church. In the choice of them, the want of learning, or engagement in trade, is no sufficient objection, if qualified according to the instructions given by Paul to Timothy and Titus; but second marriages disqualify for the office.

In discipline they are strict and severe, separating from the communion and worship of all such religious societies as do

not profess the simple truth for their only ground of hope, and who do not walk in obedience thereto. Moreover, as in their church proceedings they are not governed by majorities, but esteem unanimity to be absolutely necessary, whenever a member differs from the rest, he must give up the point, or be excluded: and with excommunicated members they hold it unlawful either to eat or drink.

In social and family worship they are much restrained: for conceiving it unlawful to join in prayer with one who is not a brother or sister, and finding no express precept or precedent in the scriptures for family prayer, that, which by other christians is held sacred as a part of moral obligation, is by them very commonly disregarded.

***SARABITES**, certain fanatical monks in the fourth century, who wandered about begging, selling pretended relics, and committing other acts of religious swindling.†

SATANIANS, so called (it is said) because they taught that since Satan, or the devil, was extremely powerful, and full of mischief, it was wise to pay him some respect, in order to conciliate him. They are supposed to have been a branch of the Messianians, about the year 300. They possessed no

goods, lived by begging, and laid in the streets.‡ If, as reported they called themselves patriarchs, prophets, and angels, they should surely rather be considered as lunatics than sectaries.†

SATURNIANS, an obscure sect which arose about the year 115, and derived their name from Saturnus of Antioch, one of the Gnostic chiefs, whose notions coincided with those of Basilides and other Gnostics. See *Basilidians* ||

***SCHAITES**, or **SCHITLS**, those Mahometans which consider Ali Taleb as the True Iman. See *Mahometans*.

***SCHAMANISM**, See *Samanians*.

SCLEPTICS. This sect derive their name from the greek verb (σκηπτωμαι) to consider, from their leading character, which is, to hesitate, and call in question the truth of every opinion, and maintain that every thing is uncertain.

The original design of the sceptic philosophy was to compare external phenomena with mental conceptions, in order to discover their inconsistency, and the consequent uncertainty of all reasoning from appearances:—to cure that lessness which attends the unsuccessful search after truth, and by means of an universal suspension of judgment to esta-

* Glass's Testimony of the King of Martyrs. Sandeman's Letters on Theron and Aspasio, letter ii. Bagkus's Discourse on Faith and its Influence, p. 7—40. Bellamy's Nature and Glory of the Gospel. Lon. ed. second Notes, p. 65—125. Fuller's Letters on Sandemanianism. Scotch Theol. Dict. &c. 891. N. 1d. † Mosheim, vol. i. p. 61. ‡ Broughton's Hist. Lib. vol. i. p. 61. || Mosheim, vol. i. p. 176. Lardner's Heretics, p. 111.

lish mental tranquillity. Its fundamental principle is, that to every argument, an argument of equal weight may be applied.

The sceptic does not deny that he can see, hear, or feel; but he maintains that the inferences which philosophers have drawn from the reports of the senses are doubtful, and that any general conclusion deduced from appearances, may be overturned by reasonings equally plausible with those by which it is supported.

Pyrho, a greek Philosopher of Peloponnesus, (about 300 years before Christ) was the founder of this sect, but it obtained no great popularity till the time of the Roman Emperors. His object was rather to destroy other systems, than to establish a new one. He asserted nothing positively, even on the point of morals; he doubted, because he could not certainly discriminate between good and evil, or indifferent.

Many of his early followers chose to shelter themselves under the name of Academics, who (especially the disciples of Carneades) were much inclined to Scepticism, only they did admit certain degrees of probability, which the others rejected. The Academics allowed that nothing (except mathematical science) could be known with certainty, but the Pyrrhonists were not certain even of that: and so fond were they of doubting that they were doubted their only position, that

every thing was doubtful. In the common business of life, however, they were too wise to act upon this principle: it is in religion only that philosophers act like ideots.

The celebrated ~~James~~ Bayle author of the Historical and Critical Dictionary, who was born in 1647, has been considered as one of the most powerful advocates for scepticism among the moderns; which proceeded probably from an unsteady vacillating disposition which knows not where to settle, as appears in his changing, from protestantism to popery, and then back again, without any fixed system of opinions.

Mr. Hume, the English Historian, makes a distinguished figure also among the modern sceptics. The conclusion of his philosophical writings is to introduce doubt in every branch of physics, metaphysics, history, ethics, and theology. "There is (says this celebrated author) a species of scepticism, antecedent to study and philosophy, which is much imitated by Des Cartes and others, as a sovereign preservative against error and precipitate judgment. It recommends an universal doubt, not only of our former principles and opinions, but also of our very faculties; of whose veracity we must assure ourselves by a chain of reasoning detached from ~~some~~ original principles which cannot be fallacious or deceitful." It should however be ob-

* Gate's Court of the Gentles. * Encyclop. Hist. of Philosophy, vol. i. p. 489. * * * Hume's Essays, vol. iv. p. 219.

served that there are but few persons capable of this deduction of their principles; and indeed human life is not long enough to apply it to every important subject of enquiry: so that on this system doubting becomes a matter of necessity. But there is scarcely any greater misfortune to a young person than this wavering disposition, which keeps the mind perpetually on the chase after truth, without ever overtaking it. For no sooner is it discovered, and the mind ready to embrace it, then a flesh doubt puts it on the wing again, and a fresh pursuit engages the attention, and urges it on in an endless course of enquiry. "A double minded (i. e. a wavering, vacillating) man is unstable in all his ways—always learning, but never able to come to the knowledge of the truth." James i. 8.—2 Tim. iii. 7.

SCHWENKELDIANS, a denomination so called from Gaspar Schwenckeldt, a Silesian knight in the 16th century. He differed from Luther in the three following points. 1. On the doctrine of the eucharist; Schwenckeldt inverted the words of Christ, *This is my body*; and insisted on their being thus understood: *My body is this*, i. e. such as this bread, which is broken and consumed; a true and real food, which nourisheth, satisfieth, and delighteth the soul. *My blood is this*; its effects are like those of wine, which strengthens and refreshes

the heart.—2. He denied that the external word, which is the holy scriptures, was endowed with the power of healing, illuminating, and renewing the mind: and he ascribed this power to the internal word, which, according to his opinion, was Christ himself.—3. He would not allow Christ's human nature, in its exalted state, to be called a creature, or a created substance, as this appeared to him infinitely below its dignity, after it had been united to the divine essence.

SCHISMATICS, a term applied generally to separatists from established Churches. It is used by Catholics in Reference to the Church of England, as having separated from that of Rome; and the church of England in like manner applies it to all the denominations who have separated from her communion. It is not the object of this article to enquire into the nature of Schism; but certain it is, that separation is not in *all* cases sinful; because a voice from heaven said, "Come out of her, my people, that ye be not partakers of her sins," Rev. xviii. 4.

SCHOOLMEN, Christian divines of the middle centuries, whose theology was founded on Aristotle instead of the Apostles; and was better calculated to support the cause of Antichrist than divine truth.

SCOTISTS, the followers of David Scotus, a Chancellor, who maintained the immaculate

* *Shelford's Hist. of Philos.* vol. i. c. 9. c. Court of the Gentiles.

† *Mothe m.* vol. iv. p. 32.

conception of the Virgin Mary, in opposition to Aquinas, and the Thomists.*

SECEDERS, a numerous body of Presbyterians in Scotland, who adhere to the doctrine and discipline of their ancestors, and maintain the binding obligation of the Scotch covenant, and of the solemn league and covenant of the three nations†. They always have declared that they did not secede from the principles of the church of Scotland, as they are represented in her confession of faith, catechisms longer and shorter, directory for worship, and form of presbyterian government, but only from her present judicatories, who, they suppose, have departed from her true principles. A sermon preached by Mr. Eben. Erskine, of Stirling, at the opening of the synod of Perth and Stirling, gave rise to this party. In this discourse he boldly testified against what he supposed corruptions in the national church, for which freedom the synod voted him censurable, and ordered him to be rebuked at their bar. He, and three other ministers, protested against this sentence, and appealed to the next assembly. The assembly approved of the proceedings of the synod, and ordered Mr. Erskine to be rebuked at their

bar. He refused to submit to the rebuke; whence he and his brethren were suspended from the ministry, after which they seceded from the national church. They were joined by others; and the ministers and their elders who declared their secession from the national church, did, in 1736, constitute themselves into an ecclesiastical court, which they called the Associate Presbytery.

In 1745, the seceding ministers were become so numerous, that they were erected into three different presbyteries, under one synod. In 1747, thro' a difference in civil matters, they were divided into bughers and anti bughers. Of these two classes the latter are the most rigid in their sentiments, and associate elsewhere the least with any other body of Christians‡.

SECLUNDIANS, the followers of Secundus, a disciple of Valentine||. See *Valentinians*.

SEKERS, a denomination which arose in the year 1645. They derived their name from their maintaining that the true church, ministry, scripture, and ordinances were lost, for which they were seeking. They taught that the scriptures were obscure and doubtful—that present miracles were necessary to warrant faith—that the ministry of

* Mosheim, vol. iii. p. 367. New Ed.

† The national covenant in Scotland is an engagement which was entered into by all ranks of persons soon after the Reformation. The solemn league and covenant is an oath which in 1643 was taken by persons of all ranks in the three kingdoms; it was intended to bring about an uniformity in doctrine, discipline, and worship.

‡ Marshall's Collections, Evans's Sketch, p. 18. Brown's Rise and Progress of the Secession. Scotch Theolog. Dict.

|| Mosheim, vol. i. p. 166.

modern times is without authority—and their worship vain and useless.*

*SEIKS, a religious sect at Patna in India, being a sort of Hindu Deists—differing from both the Mohometans and the worshippers of Brahma. Mr. Watkins describes them as a very harmless people, founded by one Naneek Sak, about four centuries ago. He wrote a book of his principles in verse, inculcating the doctrines of one supreme omnipotent Being, and of a future state of rewards and punishments. It enjoys all the moral virtues, particularly philanthropy and hospitality. They have a kind of Chapel in which the priests chant their Liturgy, with drums and cymbals, the people joining in responses. They have a kind of love-feast connected with their worship, consisting of sweetmeats and sugar-plumbs. Their language is a mixture of the Persian, Arabic, and Sanscrit, grafted on the Moorish tongue. The term *Seiks* (from a word signifying *learn thou*) intimates that they are enquirers after Truth.† They are often confounded with the nation of *Seiks*, in Lahore.

SELEUCIANS, disciples of Seleucus, a philosopher of Galatia, who about the year 380 adopted the sentiments of Hermogenes; see *Hermogenes*.

*SELEZNEVTSCHINI, a modern sect in Russia, resembling the ancient *Strigolnicks*; a

kind of Apostates from Christianity to Judaism.¶

SEMBIANI, so called from Semblanus their leader, who (it is said) condemned all use of wine as evil in itself—pretended that wine was a production of Satan and the earth; denied the resurrection, and rejected most of the books of the old testament.¶

SEMI-ARIANS, so called because they held the opinions of the Ariana in part only, allowing to Christ the highest rank next to God the Father.‡ The Orthodox contended that the Son was *ὁμοουσιος*, of the same substance with the Father; the Semi-arians that he was *ὁμοιουσιος*, of the like substance with the Father; the latter say that the Son was begotten by the will of the Father, the former by necessary and eternal generation §

*SEMI-JUDAIZERS, the followers of James David, a Hungarian superintendent of the Socinian churches in Transylvania, and who opposed, with great zeal, the worship of Jesus Christ, which, it appears, was in some sense as strongly defended by Socinus; and David, in consequence of tenaciously adhering to his opinions, was thrown into prison, where he died at an advanced age. His sect, however, did not die with him, and Socinus wrote against them under the name of Semi-Judaizers. It is re-

* Calamy's Abridgement of Baxter's History, vol. i. p. 110.

† Asiatic Researches—Ency. Perthes.

‡ Bronghton, vol. ii. p. 559.

§ History of Religion, vol. iv.

¶ Pinkerton's Greek Ch. p. 233.

§ Mosheim, vol. i. p. 470. New Ed.

markable that though Socinus urged the worship of Christ (not as God, but) as Mediator, he acknowledged a stronger degree of faith, in those who pray immediately to God *without* a Mediator!

SEMI-PELAGIANS, a branch of the Pelagians in the fifth century. The monk Cassian was the leader of this denomination. In order to accommodate the difference between Augustin and Pelagius, he maintained the following doctrines -- 1. That God did not dispense his grace to one more than to another, in consequence of the decree of predestination; but was willing to give all men, if they complied with the terms of his gospel. —

2. That Christ died for all men.

—3. That the grace purchased by Christ, and necessary to salvation, was offered to all men.

—4. That man, before he received grace, was capable of faith and holy desires. —

—5. That man, born free, was consequently capable of resisting the influences of grace, or of complying with its suggestions.

The Pelagians, and Semi-Pelagians differ in this respect: the former assert that there is no necessity for inward grace, but the latter maintain that *no* persons can advance in virtue without the assistance of divine grace, though they subject this inward grace to the freedom of the will.† See *Pelagians*.

***SEPARATISTS.** See *Schismatics*.

***SERPENTINIANS.** See *Ophites*.

SERVERIANS, a small party of Gnostics, in the second century, so called from Serenus, who is said to have taught that the world was made by principalities and powers; and that the devil is the son of the great prince of the principalities.

SEVERITES, a party of the Monophysites, called after Serenus, a monk of Palestine, the same (or nearly so) as the *Angelites*, in the 5th century.

SHVETIANS, a name which in the sixteenth century distinguished the followers of Michael Servetus, a very learned and ingenious Spaniard. He is said to have taught that "the Deity before the creation of the world, had produced within himself two personal representations, or manners of existence, which were to be the medium of intercourse between him and mortals, and by whom consequently he was to reveal his will, and display his mercy and beneficence to the children of men. — that these two representatives were the Word and the Holy Ghost — that the former was united to the man Christ, who was born of the Virgin Mary by an omnipotent act of the divine will, and that on this account Christ might be properly called God — that the Holy Spirit directed the course, and animated the whole system

* Mosheim, vol. iv. p. 55 — 7. New Ed.

† Mosheim, vol. i. p. 423. Stackhouse's *Body of Divinity*, p. 159. Broughton, vol. i. p. 340. Liguori's *Doctor Histor.* vol. ii. p. 101.

of nature ; and more especially produced in the minds of men wise counsels, virtuous propensities, and divine feelings—and, finally, that these two representations were, after the destruction of this globe, to be absorbed into the substance of the Deity, whence they had been formed.*

Servetus denied infant baptism, and maintained that no man ought to be prosecuted as a criminal for any point of doctrine. This was not, however, the doctrine of the age, nor of the Reformers. He was imprisoned and burnt for heresy, and Calvin is accused as one of his persecutors. Many things have been said in palliation of Calvin's conduct, and it is probable he was not so culpable as has been represented, it cannot be denied, however, that Calvin, and all the Reformers not excepting the gentle Cranmer, were advocates for Persecution—when applied to others.*

SETHIANS, so called because they paid high honors to Seth, whom, it is said, they looked upon to be Jesus Christ; but here (as Lardner remarks) must be some mistake, because they said Christ was descended from Seth in a miraculous way, i. e. by being born of a virgin. Perhaps they considered Seth as the promised seed, Gen. iii. 15. and iv. 20. and might suppose the pre-existent soul of Christ had animated the Patriarch. They had several Apocryphal Books in addition to the Scriptures. This demoni-

nation appeared in Egypt about the year 190, and continued above 200 years.†

SHAKERS, (or *Shaking-Quakers*) a sect which originated in Lancashire, with James Wardley, a taylor, and his wife Jane; both of whom had been quakers, but left that Society on receiving the sanational spirit of the *French Prophets* (which see, and also *Prophecys*.)

They now pretended to extraordinary Visions and new Revelations, which however gradually subsided, till a new impetus was given to the delusion in 1770, by Anna Lotse (or Lee) a low woman of very bad character and coarse manners, but who had the effrontery to declare herself "the Elect Lady." The Woman spoken of Rev. xii and the Mother of all the elect. Being considered as a public nuisance in Manchester, the magistrates interfered, and finding herself persecuted (as she thought) in 1774, with 5 of her principal disciples, some of whom were probably papists, she went to New-York, and being soon joined by others, they settled at Newmanna, near Albany. In addition to the above pretensions she added, that the divinity dwelt in her as truly as in Jesus Christ, and even more gloriously. That in her was his second coming verified to judge the world, in order to qualify her for which she was endowed with the gifts of miracles and tongues, and the power of discerning spirits, &c.

* Mosheim, vol. iv. p. 172, 173. Memoirs of Literature, vol. iv. p. 100. Erskine's Sketches of Eccles. Hist. vol. ii. p. 271.

† Broughton, vol. ii. p. 540. Lardner's Heretics, p. 333, &c.

and of searching hearts; and such of bestowing the same gifts on others.

Her sect received considerable strength and enlargement by our Bishop, a flaming enthusiast of New Lebanon, who displayed her pretensions to such advantage that this became the principal settlement of the party.

Anna Læse died in 1784, but the delusion did not with her. Some of her followers pretended to succeed to her extraordinary powers, and formed her notions into something like a system, which has been comprized in 7 articles: these are said to have been committed to writing in answer to some enquiries, and the following is an abstract.—1. That the first resurrection is already come, and is a new dispensation, in which the people of God are not to be guided by the written word, but by the influences of the Holy Ghost.—

2. That they have power to heal the sick, to raise the dead, and to cast out devils: This, they say, is performed mystically by the preaching of the word of God.—3. That they have a correspondence with angels, the spirits of the saints, and their departed friends.—

4. That they speak with divers kinds of tongues in their public assemblies (for which, however, we have their word only) by the divine power and influence of the Holy Spirit.—5. That it

is lawful to practise vocal music with dancing (or rather jumping) in the christian churches,

if it be in praising the Lord.—

6. That they, being the children of the resurrection, must neither marry nor be given in marriage; and that those who have wives must be as though they had none, &c.—7. That the word *everlasting*, when applied to the punishment of the wicked, refers only to a limited space of time, except in the case of Apostates.

This denomination maintain that it is unlawful to take oaths, game, or use compliments to each other; and that water-baptism and the Lord's supper are obsolete. They deny the imputation of Adam's sin to his posterity, and the doctrines of Predestination, the Trinity, atonement, and the resurrection. The discipline of this denomination is founded on the supposed perfection of their leader. The Mother, it was said, obeyed God thro' Christ, and the elders obeyed her. They practice auricular confession; and are taught that their prophetess and elders can discern spirits, and look into the invisible world. In dancing they resemble the *jumpers* (which see) and mingle their joy with cries and singing: but in addition to jumping, they have the art of turning round upon their heel with surprizing rapidity, and for a considerable time. Their strange gesticulations, however, are said to have subsided into something like regular sacred dances, and their morals to be much improved.

SIMONIANs, the supposed

followers of Simon Magus, whose history is recorded in Acts viii. 9—24. He is said to have been the founder of the Gnostics, but this is denied by others, who consider him as a total Apostate from Christianity, and refuse him even the honour of being a heretic!* See *Gnostics*.

*SIMONISTS, a name given to persons who purchase holy orders, in allusion to the crime of Simon Magus just referred to.

SINTOOS, the ancient Idolaters of Japan. See *Japanese*.

SOCIANS, a denomination which appeared in the 16th century, followers of Lelars Socinus, and Faustus Socinus, his nephew, who propagated his uncle's sentiments in a public manner after his death.

Their principal tenets are—

1. That the holy scriptures are to be understood and explained in such a manner as to render them conformable to the dictates of right reason, and sound philosophy. — 2. That Jesus Christ, who was conceived by the Holy Ghost, born of the Virgin Mary, was the true Messiah, and the chief of the prophets. That in order to qualify him for his extraordinary office, before he commenced his ministry, he was taken up to heaven, and instructed fully in the object of his mission, after which he returned to earth to promulgate among mankind a new rule of

life, more excellent than any under which they had formerly lived; to propagate divine truth by his ministry, and to confirm it by his death; in reward for which he is raised to dominion and glory. — 3. That those who believe and obey the voice of this divine teacher (which is in the power of every one) shall at the last day be raised from the dead, and made eternally happy, while, on the other hand, the wicked and disobedient shall be tormented and destroyed.

Such were the religious tenets of Socinus and his immediate followers. Those of the present day, who maintain the mere humanity of Christ, differ from Socinus in many things, particularly as to the miraculous conception, and in not paying religious worship to Jesus Christ, which was a point that Faustus Socinus vehemently insisted on. See *Hamantarians*.

Socinus allowed that the title of God might be given to Christ; because he had a real divine power and dominion bestowed upon him, to qualify him to take care of the concerns of Christians, and to hear and answer their prayers, though he was originally no more than a human creature.

There were some among the early Socinians who disapproved the worship paid to Christ; and at present it is agreed among all Unitarians, that the

4—10. West's Do. p. 8—13. Theolog. Magazine, 1795, p. 82, 232.
Evans's Sketch, 18th Edit. p. 207.

* Mosheim's Eccles. Hist. vol. i. 115. Dupin's Church History, vol. ii. p. 29. Farney's Ecclesiastical History, vol. i. p. 21. Calmet's Dict. vol. ii. N. Ed.

supreme God, in one person, is the only object of religious worship. Socinus was a strict Pelagian in his sentiments respecting human nature, and divine decrees.

This denomination differ from the Arians in the following particulars:

The Socinians assert that Christ was simply a man, and consequently had no existence before his birth and appearance in this world. The Arians maintain that Christ was a super-angelic being, united to a human body: that, though he was himself created, he was the creator of all other things under God, and the instrument of all the divine communications to the patriarchs.

The Socinians say that the Holy Ghost is the power and wisdom of God, which is God. The Arians suppose that the Holy Spirit is the creature of the Son, and subservient to him in the work of redemption.*

For an account of the Socinian divisions, see *Biddelians*, *Buduetians*, and *Farvoniens*.

***SOLARES** (or *Chamsi*) a branch of the *Helcesaites*, which see.

SOLDINS, the followers of Soldin, a Greek Priest, about the middle of the fifth century, who, in the mass, it is said, offered gold, incense, and myrrh, in memory of the like offerings made by the Magi†

***SOLIFIDIANS**, who rest

on faith alone for Salvation, to the neglect of good works: a charge often, but falsely, alleged against the Calvinists.

***SOMNITES** orthodox *Muchomats*, which see.

***SOUL-SLEEPERS**, a term sometimes applied to Materialists, because they admit no intermediate state between death and the resurrection.

SOUTHCOTTIANS, the followers of Joanna Southcott, a well known fanatic, very recently deceased. When a young woman, living at Exeter, she persuaded herself that she held converse with the Devil, and communion with the Holy Ghost, by whom she pretended to be inspired. A dissenting minister faithfully warned her of the delusion: but some clergymen in the establishment giving credit to her claim, confirmed her in her pretensions.

In 1792 she assumed the character of a Prophetess, and of the *Woman in the Wilderness*, and began to give sealed papers to her followers, which were called her *seals*, and which were to protect both from the judgments of the present, and a future life: and strange as it must appear, thousands fell into the snare, and placed as much confidence in her certificates, as if they had been issued by the Pope himself.

Her predictions were delivered both in humble prose, and doggerel rhyme, and related, be-

* Mosheim, vol. iv. p. 167—195. Lindsey's View of the Unitarian Doctrine, &c. p. 175—309. Priestley's Disquisitions, vol. i. p. 576. Priestley's History of Early Opinions, vol. iv. p. 237. Toulmin's Life of Socinus. † Broughton, vol. ii. p. 506.

side some personal threatnings against her opponents, to the denunciation of judgments on the surrounding nations, and a promise of the speedy approach of the Millennium.

In the course of her mission (as she called it) several agents have been employed, particularly a boy who pretended to see visions, and attempted, instead of writing, to depict them on the walls of her temple, called "The house of God," in miserable drawings, corresponding with the style of her rhyming. A schism, however, took place among her followers, and an illiterate man, of the name of Carpenter, took possession of the place, and wrote against her; not denying her mission, but asserting she had exceeded it, and exposed herself to just censure.

Early in the last year she secluded herself from the society of the male-sex, and fancied she was with child; yet conscious (as since appears) that she had *had* no connection with a man, she immediately concluded it must be by the Holy Spirit. She now flattered herself that she was to bring forth the *Shiloh* promised by Jacob, and which she pretended was to be the second appearance of the Messiah. This child was to be born before the end of harvest, and she was certain it would be impossible for her to survive undelivered till Christmas. The harvest, however, was ended, and Christmas came, without the accomplishment of her predictions!

It is proper to observe, that some months before this period

Mrs. S. had given notice of her supposed situation, and invited the opinion of the faculty; several of them admitted her pregnancy (among whom was Dr. Reece) though others doubted, and some (among whom was Dr. Sims) absolutely denied it. Her followers, however, were full of confidence, and some of them, who were rich, made very costly presents, particularly a Bed, which was to cost 40*l.* and a superb cot (or cradle) value 20*l.* About ten weeks before Christmas she was confined to her bed, and took very little sustenance, until at last pain and sickness reduced her to the lowest state of human existence. Mr. Want, a surgeon, warned her of her approaching end, and prescribed some medicine to alleviate her sufferings; but she was deaf to advice, and insisted that all her sufferings were only preparatory to the birth of the *Shiloh*. At last she admitted the possibility of "a temporary dissolution, and expressly ordered that means should be taken to preserve warmth in her for four days, after which, she was to revive and be delivered; or in failure, she gave permission to be opened.

Dec. 27th she actually died, and the symptoms were so decisive, that her disciples had no hope but in her resurrection. At the end, however, of four days and nights, the body appeared discoloured, and began to exhibit signs of approaching putrefaction. She was then opened in the presence of fifteen medical gentlemen, among whom were Dr. Reece, and

corpse, and at last retires into the wooden representations of human bodies, erected near the burying places. They expect a future happy life in the sun, where they shall feast on bread-fruit, and meat which requires no dressing; and they direct their prayers to the supreme divinity, or *Eatoo Rahi*.

The name *Eatoo* admits a very great latitude in its interpretation. Each of the islands has a tutelary deity, who is always the deity to whom the high priest of the island beseeches his prayer, at the grand council of the priests. The secondary, or *Eatoo Rahi*, they consider

the primary cause of all divine and human beings, and suppose the inferior deities, and even mankind, are descended from him and his female deity, for which reason they call him the great procreating stem. They imagine a co-existing material substance necessary, which they called *O-te-pu-pa*. These procreated *O-hee-naa*, the goddess of the moon, the gods of the stars (whom they call the children of the Sun and Moon;) of the seas, and of the winds. But the sea is under the direction of that polydymptes, who have all their peculiar employment. Their supreme god lives in the sun, and is thought to be the cause of earthly quakes. They have one inferior genius, of a malignant disposition, residing near the morais, or burying places, and in or near the chest including the heads of their deceased friends, each of which is called the

house of the evil genius. The people think, that when a priest invokes this evil genius, he will kill, by a sudden death, the person on whom they intend to bring down his vengeance.— They have another inferior divinity who had the same power of killing men with this difference, that he is worshipped only by his ing. This is called *Te-see*, which, they say, is the being that hears, smells, tastes, and feels, within us, and after death exists separately from the body, but lives near burying places, and hovers round the dead. These *Te-see* are likewise feared, because, according to their belief, they creep during the night into houses, and eat the heart and entrails of people sleeping therein, and cause their death.

These islands honour their divinities by prayers, by setting apart certain days for religious worship, by consecrating certain persons and places for that purpose, and by offering human sacrifices, which are generally either prisoners of war, or condemned malefactors.* They prepare those oblations on their morais.

The deities of O'ahete are nearly as numerous as the persons of the inhabitants. Every family has its *Tree*, or guardian spirit, whom they set up and worship at the morai; but they have a great god, or gods of a superior order, denominated *I-whuow Po*, or born of night. The general name for deity, in all its ramifications, is *Eatoo*. Three are held supreme in ce-

* Foster's Geographical Observations, p. 333, 334.

festal dignity which are called, *Tine, te Medona*, the Father; *Oromatoo, Toou tee te Mude*, God in the Son; *Taroa, Manoo te Hooa*, the Bird, the Spirit. To these they only address their prayers in times of very great distress, supposing them to be too highly exalted to be troubled with matters of less moment than the illness of a chief, storms, devastation, war, or any great calamity. For general worship they have a kind of *de prietes*, or household gods. Each family has its guardian spirit, who is supposed to be one of their departed relatives, who, for his superior excellence, has been exalted to an *Idol*. They suppose this spirit can inflict sickness, or remove it, and preserve them from a malignant deity, who is always employed in mischief. Some of the Oriticians are very devout, and not only are the wharfas, or offering places of the idols, commonly loaded with fruits and animals, but there are few houses where you do not meet with a small place of the same sort near them. They imagine that their punctual performance of religious offices prepares for them every temporal blessing. They believe that the animating and powerful influence of the divine Spirit is every where diffused; and that sudden deaths, and all accidents, are effected by the immediate action of some divinity; and they have some notion of a *metempsychosis*, or transmigration of the soul, and that it returns eventually into

in union with the supreme Deity.

The Missionaries, who have for several years resided at Otahute, have found the Inhabitants to be cannibals, and that they not only sacrifice their enemies, but eat them, besides which they have a horrid custom of destroying their infants, which, with their wars, has much depopulated them. However, as Christianity has obtained influence among them, these evils have, in some degree disappeared.

SPINOSISTS, the followers of Benedict Spinoza, a celebrated Portuguese Jew, who died at the Hague in 1677. He was the great champion of the *Pantheists* (which see) and his writings had the more weight because his character was moral and his language, both in speaking and writing, decorous and inoffensive: so much so, that he had many advocates, who thought him unjustly accused of such principles. In his *Ethics*, however, (a posthumous work) he throws off the mask, and avows his opinion, that the *Deity* is only another name for the universe "producing a series of necessary movements or facts, in consequence of its own intrinsic, immutable, and irresistible energy." It is said that he was seduced into this opinion by the Cartesian philosophy, and it is certain that the vain philosophy of many nations, both in the east and west, has led them to a similar hypothesis, tho' none have, perhaps, expressed it with so

much beauty[§] and fascination as one of our own poets :

" All are but parts of one stupendous whole,
Whose body nature is—and God the soul."*

STANCARIANS, disciples of Francis Stancarus, Hebrew Professor at Koninsburgh, in the 16th century, who taught that Jesus Christ was mediator in quality of a mere man only, and not as God-Man.†

***STAROBREDSI**, or *Old Ceremonialists*, a numerous sect of Russian Dissenters, who strongly objected to the innovations of Nikon, but do not object to the Ordinations of the Mother Church. In 1735 the two churches of Staradubofsk and Vetka amounted to 80,000 members; but the latter has since been scattered, by persecution throughout all Russia and Siberia; and many fled into Poland about 1764, where this sect is now supposed to amount to several hundred thousands.‡

***STAROVERTSI**, *believers of the old faith*; the name assumed by the Russian Dissenters, generally called *Rascólniks*, which see.

STOICS, a sect of heathen philosophers, of which Zeno, who flourished about 350 years before Christ, was the founder. They received their denomination from a portico at Athens, in which Zeno delivered his lectures. Their distinguishing tenets were—That God is underrived, incorruptible, and eternal; possessed of infinite wisdom and goodness; the efficient

cause of all the qualities and forms of things; and the constant preserver and governor of the world. That *matter* is also underrived and eternal, and by the powerful energy of the Deity impressed with motion and form. That though God and matter subsisted from eternity, the present regular frame of nature had a beginning, and will have an end. That the element of fire will, at last, by an universal conflagration, reduce the world to its pristine state. That at this period all material forms will be lost in one chaotic mass; and all animated nature be reunited to the Deity. That from this chaotic state, however, the world will again emerge by the energy of the efficient principle, and gods, and men, and all forms of regulated nature, be renewed and dissolved, in endless succession. That after the revolution of the great year all things will be restored, and the race of men will return to life. Some imagined that each individual would return to its former body, while others supposed that similar souls would be placed in similar bodies.

Those among the Stoics who maintained the existence of the soul after death, supposed it to be removed into the celestial regions of the gods, where it remains untill, at the general conflagration, all souls, both human and divine, shall be absorbed in the Deity. But many imagined that, before they were admitted among the divinities,

*. Bayle's Dict. in Spinoza. Pope's Essay on Man. §. + Mosheim, vol. iv. p. 328. N. Ed. † Pinkerton's Greek Ch. p. 498, &c

they must purge away their inherent vices and imperfections, by a temporary residence in some aerial regions between the earth and the planets. According to the general doctrine of the Stoics all things are subject to a blind irresistible fatality, even the gods themselves, though some explained this fate as meaning only the irresistible decrees of divine providence. It was the object of this Philosophy to divest men of their passions and affections; they taught, therefore, that a wise man might be happy in the midst of torture, and that all external things were to him indifferent. Their virtues all arose from, and centred in themselves, and self-approbation was their great reward.*

*STRIGOLNIKS, the most ancient sect of Russian Schismatics (or rather heretics) in Russia. They appeared in Novogorod, and were founded by a half-christian Jew named Horia, who attempted, after the manner of the Ebionites, to blend the laws of Moses with the doctrines of the gospel. They were at first inconsiderable, but, by the absurd system of Persecution, were rendered very numerous, and dispersed very extensively.†

STYLITES, so called by the Greeks, and *Saetti Columnarii*, or *Pillar Saints*, by the Latins. They stood motionless upon the tops of pillars, expressly raised for this exercise of their

patience; and remained there for several years, amidst the admiration and applause of the populace.

The inventor of this discipline was Simeon, a Syrian, who, in order to climb as near to heaven as possible, passed thirty-seven years of his life upon five pillars, of 6, 12, 22, 36, and 40 cubits high, and thus acquired a most shining reputation, and attracted the veneration of all about him. Many of the inhabitants of Syria followed his example, though not with the same degree of austerity; and this practice, which was begun in the fifth, continued in vogue till the twelfth century †

SURLAPSARIANS, an appellation given to those Calvinists who suppose, that the decree of predestination regards man as *fallen* by an abuse of that freedom which Adam had, into a state, in which all must have perished but for the election of grace.‡

SUPIS, or SOUFFERS, a sect of modern philosophers in Persia, who are so called, either from the greek word for a *sage*, or from the woollen mantle which they used to wear in some provinces of Persia. Their fundamental tenets are: That nothing exists absolutely but God; that the human soul is an emanation from his essence; and, though divided for a time from its heavenly source, will be finally re-united with it;

* Enfield, vol. i. p. 282. Mosheim, vol. i. p. 35. New Edit.

† Pinkerton's Greek Church, p. 280, &c. ‡ Mosheim, vol. i. p. 391. History of Don Ignatius, vol. i. p. 31.

‡ Doddridge's Lectures, p. 400.

that the highest possible happiness will arise from its re-union, and that the chief good of mankind consists in as perfect a union with the eternal spirit as the immutabilities of a mortal frame will allow : that, for this purpose, they should break all connexion with extrinsic objects, and pass through life without attachments, as a swimmer in the ocean strikes freely without the impediments of cloaths : that, if mere earthly charms have power to influence the soul, the image of celestial beauty must overwhelm it in ecstatic light. They maintain also that, for want of apt words to express the divine perfections and the ardour of devotion, we must borrow such expressions as approach the nearest to our ideas, and speak of beauty and love in a transcendent and mystical sense; that, like a reed torn from its native bank, like wax separated from its delicious honey, the soul of man bewails its disunion with melancholy music, and sheds burning tears, like the lighted taper, waiting passionately for the moment of its extinction; as a disengagement from earthly trammels, and the means of returning to its only Beloved. This theology prevails also among the learned muslimans, who avow it without reserve.*

SUPRALAPSARIANS, a title given to those Calvinists who suppose that God in the decree of Election, viewed his people merely as *creatures* (or rather as to be created) and not as *fallen* creatures, as is sup-

posed by the Sublapsarians just mentioned.

The Supralapsarians consider the divine glory to be the great object of the divine decrees, whether in the salvation of the elect or the punishment of the wicked. Eph. i. 5, 6. Prov. xvi. 1.—They conceive that St. Paul reasons on this principle when speaking of Jacob and Esau—the one elected, and the other not—when as yet they had “done neither good nor evil.” That the one was chosen and the other rejected on the same principle of *sovereignty* as the Potter appoints “one vessel to honour and another to dishonour,” and that he has forbidden our farther enquiry by the question, “Who art thou, O man, that replest against God?” See Rom. xi. throughout. Finally, they consider this principle to harmonize best with the case of the *elect angels*, who, not being permitted to sin, could be elected only as pure creatures.

Sublapsarians on the other hand observe, that the elect are chosen “out of the world” John xv. 9—that they are called, “Vessels of mercy.” Rom. ix. 23, and that our election in Christ Jesus is essentially connected with the decree of predestination to adoption, sanctification, and redemption.

Calvinists, however, are so much divided on this delicate question, that it is by no means considered as a ground for separation or approach. Among the Supralapsarians rank Beza, Twisse, and Dr. Gill, among

the Sublapsarians Calvin himself, Ep. Davenant, most of the English Reformers, and Mr. Toplady.*

***SWEDENBORGIANS.** See *New Jerusalem Church*.

SYNCRETISTS, the followers of Calixtus. See *Calixtus*.

SYNERGISTS, (so called from the greek *συνεργια*, i. e. co-operation) a name given to those in the sixteenth century, who affirmed that man co-operates with divine grace in the accomplishment of his salvation.† See *Arminians*.

***SYRIAN CHRISTIANS**, remains of the Eastern churches in India, recently visited and described by, Dr. Buchanan. When the Portuguese arrived in India they were surprised to find more than 100 Christian Churches who knew nothing of the Pope, but boasted a succession of regular bishops derived from the Patriarch of Antioch, and continued for 1300 years. When the Rom. Catholics acquired sufficient power, they began, as usual, to persecute; and established the Inquisition at Goa, as the cruel instrument of their power; an institution which still subsists (or lately did so) under the protection of the British Government. At the Popish Synod of Diamper the Syrian Clergy were accused of the following sins and heresies: "That they had married wives; that they owned but two sacraments, Baptism and the Lord's Supper; that*they

neither invoked saints, nor worshipped Images, nor believed in purgatory; and that they had no other orders in the church than bishop, priest, and deacon." These tenets they were required to abjure, and to admit the authority of the pope. Many of the Churches on the Sea-coast compromised matters by acknowledging the pope, and admitting their liturgy to be purged of what they called its errors; but still insisted on worshipping in their own Syriac language, which they continue to this day, and are called the Syro-Roman Churches.

The Churches in the interior, however, were not so docile. They concealed their books, fled to the mountains, and sought the protection of the Native princes. These Dr. Buchanan visited, under the sanction of the Rajah of Travancore, in whose dominions they reside. Dr. B. describes the faith of these Christians as comprehending the doctrines of the Trinity, the Atonement, and Regeneration. More particularly, they believe "that, in the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate God and man."

Dr. Buchanan does not state the number of these Christians; he mentions 45 Churches under

* Gill's *Body of Divinity*, vol. i. p. 299. Doddridge's *Lectures*, p. 400.

† Mosheim, vol. iv. p. 338. New Edit.

‡ Buchanan's *Researches*, p. 117.

the Abp. of Cranganore (where the Apostle Thomas is reported to have landed) beside 64 Syro-Roman Churches, under the Apostolic Vicar.* And in another place the Dr. states that, beside the Syrians, there are upward of 200,000 Christians who speak the Malabar lan-

guage. Among all these is a lamentable want of bibles, few having ever seen such a book, and a consequent defect of Christian knowledge,† though it should seem they have renounced the Nestorian error, with which they formerly were charged‡ See *Nestorians*.

Buchanan's Researches, p. 113—6.

† Ibid, p. 119.

‡ Ibid, p. 117.

T

TABORITES, a denomination in the 15th century, so called from a mountain well known in sacred history. They not only insisted on reducing the religion of Jesus to its primitive simplicity, but required also that the system of ecclesiastical government should be reformed in the same manner, the authority of the pope destroyed, and the form of divine worship changed. They maintained the lawfulness of defending religion by the sword, and some of them are said to have expected Christ's personal appearance among them. After some time, however, they became more calm and rational, and relinquished many opinions which they found to be inconsistent with the spirit and genius of the gospel; and thus new modelled, were the same with those Bohemian Brethren who joined Luther and his successors

at the time of the Reformation.*

TALMUDISTS, those Jewish doctors who admit the authority of the Talmuds, which are collections of Jewish Traditions and allegorical expositions. See *Cabbalists*.

TANQUELINIANS, a numerous sect so called from Tanquelinus in the twelfth century. He is charged with slighting the external worship of God, and the holy sacraments, with holding clandestine assemblies to propagate his opinions, and above all, with abusing the Clergy but it must be remarked, the worship and the Clergy which he censured, were those of the Roman Church.†

TATIANITES, a denomination in the second century. They are charged with being continual Water-drinkers, and persons who renounced the world.‡ See *Encratites*.

TEMPLARS, or Knights

* Mosheim, vol. iii. p. 560, 564

Mosheim, vol. iii. p. 443, 449.

† Ibid, vol. i. p. 180.

of the Temple. See *Knights*.

THEODOUSIANS. See *Angelites*. This is also the name of a numerous sect in Russia, which some years since separated from the *Pomogians* (which see) partly on account of their not purifying by prayer the various articles they purchase of unbelievers, they are very strict in their religion, and inveigh bitterly against the national church as Antichrist *.

THEOPASCHITES a denomination in the fifth century, (which derive their name from *Theos*, God, and *pasco*, to suffer) the followers of Peter the heretic. His doctrine is said to have differed from that of the *Petrus passions*, by implying the suffering of all the Holy Trinity †.

THEOPHILANTHROPISTS. (Lovers of God and Man) a sect of Deists, which made its appearance in France, and the storm of the Revolution. The celebrated Thomas Paine, of infamous memory, was one of their first apostles, and delivered a discourse before them, on the principles of this new scheme. In September 1796, a kind of catechism, or directory, for public or social worship, appeared at Paris, under the title of "*Manuel des Theanthrophiles*," this breviary was received favorably by the public, and the congregations became very numerous. From this book the following particulars of their tenets are extracted:

"The temple most worthy of the Deity is the *universe*. Ab-

seomed sometimes under the vault of heaven, in the contemplation of the beauties of nature, we render its Author the homage of adoration and gratitude. Nevertheless, we have temples constructed by the hands of men, which are more commodious for the purposes of assembling to hear the lessons of his wisdom. Certain moral inscriptions, -- a simple altar, on which are deposited, as a token of gratitude for the benefits of the Creator, such fruits and flowers as the seasons afford, -- and a tribune for the lecturers -- form the whole of the ornaments of these temples."

Of the inscriptions, the first is, 'We believe in the existence of God, and in the immortality of the soul.' This is "placed above the altar, to remind us of the two religious dogmas, which are the foundation of our moral precepts."-- 2. "Worship God, cherish your fellow-men, render yourselves useful to your country."-- 3. "Whatever tends to the preservation or perfection of man, is good. whatever has a tendency to destroy or deteriorate him, is evil."-- 4. "Children, honour your fathers and mothers; obey them with affection, comfort them declining years. Fathers and mothers, instruct your children."-- 5. "Wives, esteem your husbands, the chiefs of your houses. Husbands, love your wives, and render yourselves reciprocally happy."

"The assembly sits to hear

* Pinkerton's Greek Church, p. 231. † Mosheim's Eccles. Hist. vol. i. p. 417. Priestley's Hist. of Early Opinions, vol. iv. p. 202

lessons, or discourses, on morals, on principles of religion, of benevolence, and of universal salvation: principles equally remote from the severity of Stoicism, and the supineness of Epicurean indulgence. These lectures and discourses are diversified by hymns; and the assemblies are held on the first day of the week, and on the decades.

"Should we be asked what is the origin of our religion and worship, we reply: Open the most ancient books extant, and there examine what was the religion, what the worship, of the first human beings, whose actions are recorded in history. It will be seen that their religion consisted of what is now called *natural religion*, because object is the Author of its nature; and He has engraven it upon the hearts of the first men, upon ours, and upon those of all the inhabitants of the earth. Thus religion, which consists in worshipping God, and loving our fellow-creatures, is what we express by the simple word *Theophitanthropy*: our religion is, consequently, that of our first parents; it is also yours, as well as ours; in a word, *this* is the universal religion. As to our worship, it is likewise that of our first fathers. Even in the most ancient writings it may be discovered; the exterior signs by which they rendered their homage to the Creator, were of the utmost simplicity. They raised an altar of earth, they offered him, in token of their gratitude and submission, some of the pro-

ductions which they had received from his liberal hand. Fathers inculcated the practice of virtue upon their children; and all endeavoured to stimulate each other, under the auspices of the Deity, to the performance of their duties. This simple worship has been professed by the sages of all nations, and they have transmitted it down to modern times, unimpaired and uninterrupted.

"To queries respecting our mission, we reply: We hold it of God himself; who, in giving us power to assist our fellow-creatures, has likewise endued us with intelligence, for our mutual edification; and the love of good, to bring us together to virtue: of that God, in a word, who has given experience and wisdom to the aged to guide the young, and authority to parents to direct their children.

"Should the force of these reasons be insufficient to satisfy the enquirer, we forbear any farther discussion, rather than engage in a controversy tending to diminish the love of our neighbours. Our principles being the Eternal Truth, they will subsist, let who may pretend to support or to suppress them; nor can the efforts of the wicked ever prevail against them. Let us rest, therefore, firmly attached to them, without attacking or defeating any religious system: remembering that such discussions have never been attended with good; but, on the contrary, have frequently dyed the earth with human blood. Let us lay aside sys-

tems, and apply ourselves to doing good, which is the only road to happiness."

With so much urbanity in their professions, we might naturally expect to find among the modern French philosophers human nature refined in the highest possible degree. But, alas! whatever principles they might inculcate, their public conduct, and private lives, during the whole course of the revolution, proved that the happiness, repose, and tranquillity of mankind were the last subjects that practically occupied their attention; while the irregular life, and miserable death, of the apostle, Thomas Paine, are forcible demonstrations of the fallacy of their tenets. The Theophilanthropists are now said to be nearly extinct; they arose, as already observed, out of the vortex of the revolution, which had engulfed all institutions, moral and divine; during that gloomy period, when the demagogues had forbidden the exercise of public worship, when the churches were converted into heathen temples, and when "Death is an eternal sleep," being inscribed upon the graves, had removed for a time the hope of immortality from the minds of men: then it was that they "became vain in their imaginations," and "professing themselves to be wise, they became fools," and "changed the truth of God into a lie!" (Rom. i. 21—25.) When Buonaparte reopened the churches,* Theophilanthropy became neglected,

and is now scarcely known otherwise than by its name.†

THELOSOPHISTES, a sect of Chemical Philosophers, who pretended to derive their occult science from divine illumination, whence they have been called *Illuminati*, but most usually *Rosicrucians*, which see.

THERAPEUTE, a sect of Jewish Enthusiasts generally considered as a branch of the *Esenays*, which see. They affected extraordinary silence and decorum in their worship, and remarkable austerity in their manners. Some of the sect probably veined to Paganism, and others to Christianity, which has occasioned circumstances which the learned have found great difficult to reconcile ‡

TIBETIANS. There is something singular in the superstition of these people. the **GRAND LAMA** is at once the High Priest and the visible object of adoration, to this nation, to the hordes of wandering Tartars, and to the prodigious population of China. He resides at Patoh, a vast palace on a mountain near the banks of the Burampooter, about seven miles from Lachassa. The foot of the mountain is surrounded by 20,000 lamas, in attendance on their Sovereign Pontiff, who is considered as the viceroy of the Deity on Earth, and the more remote Tartars are said to regard him absolutely as the Deity himself, and call him *God, the everlasting Father of heaven*. They believe him to

* Manuel of the Theophilanthropists. Evans's Sketch, 13th Ed 17.

† Calaneo's Dictionary, vol. ii. New Ed

be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship, and make rich offerings at his shrine. Even the emperor of China, who is a Manichon Tartar, does not fail in acknowledgments to him in his religious capacity, and entertains in the palace of Peking an inferior lama, designated as his nuncio from Thibet. The grand Lama is only to be seen in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked all over with gold and precious stones; while, at a distance, the people prostrate themselves before him; it being not lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks even to the greatest princes; but only lays his hand upon their heads, and they are fully persuaded that they thereby receive a full forgiveness of their sins.

The *Sannissacs*, or Indian pilgrims, often visit Thibet as a holy place; and the Lama entertains a body of two or three hundred in his pay. Besides his religious influence and authority, he is possessed of unlimited power throughout his dominions, which are very extensive. The inferior lamas, who form the most numerous, as well as the most powerful body in the state, have the priesthood entirely in their hands; and besides, fill up many monastic orders, which are held in great veneration among them. The whole country, like Italy, abounds with

priests; and they entirely subsist on the rich presents sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies.

The opinion of those who are reputed the most orthodox among the Thibetians is, that when the grand Lama seems to die, either of old age or infirmities, his soul, in fact, only quits a crazy habitation, to look for another, younger or better, and is discovered again in the body of some child, by certain tokens, known only to the lamas, or priests, in which order he always appears.

Almost all the nations of the east, except the Mahometans, believe the *metempsychosis*, or transmigration of the soul, as the most important article of their faith; especially the inhabitants of Thibet and Ava, the Peguans, the Siamese, the greater part of the Chinese and Japanese, and the Mongols and Kalinucks. According to their doctrine, the soul no sooner leaves her old habitation than she enters a new one. The Dailai Lama, being a divine person, can find no better lodging than the body of his successor; or the *Foe*, residing in the dailai lama, which passes to his successor: and this being a god, to whom all things are known, the grand Lama is therefore acquainted with every thing which happened during his residence in his former body.

This religion, which was early adopted in a large part of the globe, is said to have been of 3000 years standing; and neither time, nor the influence

of men, has had the power of shaking the authority of the grand Lama. This theocracy, which extends as fully to temporal as to spiritual concerns, is professed all over Tibet and Mongolia, is almost universal in Greater and Less Bucharia, and several provinces of Tartary; has some followers in the kingdom of Cassimere, in India, and is the predominant religion of China.*

It has been observed that the religion of Tibet is the counterpart of the Roman Catholic, since the inhabitants of that country use holy water and a singing service; they also offer alms, prayers, and sacrifices for the dead. They have a vast number of convents filled with monks and friars, amounting to 30,000, and confessors, chosen by their superiors. They use beads; wear the mitre and cap like the bishops; and their *dai-lai lama* is nearly the same among them as the sovereign pontiff is among the Romanists.† See Chinese.

* THOMISTS, the followers of St. Thomas Aquinas, in opposition to the celebrated Scotus, in the 14th century, on the doctrines of Grace, and on some metaphysical speculations.‡ See Scotists.

TRASKITES, the followers of Mr. J. Traske, 1634. His opinions were similar to the Sabbatarians,|| which see.

TRIFORMIANI, a deno-

mination which appeared about the year 408; so called from the latin *tria forma*. They maintained that the divine nature was one and the same in the three persons together; but not complete in either separately.

TRINITARIANS, a name applied to all who profess to believe the doctrine of the Trinity, in opposition to Arians and Socinians, who are called Unitarians, and Anti-Trinitarians. The following is a brief account of the opinions of the most celebrated among the moderns concerning this doctrine.

1. Dr. Waterland, Dr. Abr. Taylor, and the rest of the Athanasians, assert three proper, distinct persons, entirely equal to, and independent of each other, yet making but one and the same Being.

2. Mr. Baxter seems, as some of the schoolmen did, to have thought the three divine persons to be one and the same God, understanding, willing, and beloved by himself, or wisdom, power, and love personified; which he thinks illustrated by the three essential formalities, as he calls them, in the soul of man, viz. power, intellect, and will, and in the *facta*, motion, light, and heat.

3. Mr. Howe seems to suppose (says Dr. Doddridge) that there are three distinct, eternal spirits (or distinct, intelligent hypostases) each having his

* Annual Register for 1780, p. 62. + Payne's Epitome of History, vol. ii. p. 39. Guthrie's Geography (ed. 1788) p. 660. Raynal's Hist of the Indians, vol. ii. p. 219. ‡ Mosheim, vol. su. p. 365. § Pagit's Heresiography, p. 135.

§ Hearn's Ductor Historicus, vol. ii. p. 170.

own distinct, singular, intelligent nature, united in such an inexplicable manner as that, upon account of their perfect harmony, consent, affection, and self-consciousness, they may be called the *One God* as properly as the different corporeal, sensitive, and intellectual natures united, may be called *one man*.

4 Dr T. Burnet maintains one self-existent and two dependent Beings; but asserts that the two latter are so united to and inhabited by the former, that, by virtue of that union, divine perfections may be ascribed, and divine worship paid to them.

5 Dr Wallis thought the distinctions in the Trinity were only *modal* which seems to have been Archbishop Tillotson's opinion.

6 Bp Pearson, Bp Hall, and Dr Owen are of opinion that, though God the Father is the fount and the Fount, the whole divine nature is communicated from the Father to the Son, and from both to the Spirit, yet so as that the Father and Son are not separate, nor separable from the divinity, but do still exist in it, and are most intimately united to it.

7 Dr Clark's scheme is, that there is a supreme Father, and two subordinate, derived, and dependent beings—the Son and Holy Spirit.

8 Dr. Watts maintained one supreme God dwelling in the pre-existent Human Soul of Christ, whereby he is entitled to all divine honours—this is called the *patellary* scheme.

9 In briefs will not admit a statement of the various argu-

ments by which these statements are supported, some of them may be found under the titles *Arianus, Athanasius, Pre-existents* &c. But the editor of this Edition hopes he may be permitted to offer a general observation on two of this mysterious subject.

We see how difficult it is to go beyond the simple language of Scripture without falling into some error, or at least some inconvenience, difficult. To speak of the divine persons as perfectly distinct and independent as above under opinions No 1, & 2 seems to lead to Fithism, or the doctrine of 3 Gods. To make the distinction merely useful, No 2 & 3, makes a distinction of names only, and creates us to *Sabellianism*. To speak of one supreme and two derived persons, seems to border upon Semi Arianism, and can with difficulty be kept distinct from the hypothesis of Dr. Clark. In general, those who incline to Fithism are led to it by aiming to preserve a sufficient distinction to account for the divine economy of Redemption, while, on the other hand, the fear of Fithism leads others to Sabellianism.

Dr. Watts, by the doctrine of the pre-existence of Christ's human soul, certainly accounts for some difficulties, and lays a foundation for the different characters of the sacred three—but then his notion of the personal residence of God the Father in Christ's human nature seems to lead to the error of the Part-passions—makes him a descendant of Adam only in one part of his human nature—and

reduces the personality of the Holy Spirit to a mere rhetorical figure.*

Should not these difficulties lead us then, on this and other mysterious points of doctrine, to adhere as closely as possible to the sacred language of Revelation? Dr. Jerem. Taylor says, "He who goes about to speak of the mysteries of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypotheses and personalities, priorities in co-equalities, &c. and unity in pluralities; may amuse himself, and build a tabernacle in his head, and talk something he knows not what: but the good man that feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption; in whose heart the love of the Spirit of God is shed abroad; this man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian Doctrine of the Trinity."

TRITHEISTS, a denomination in the sixth century, whose chief was John Ascunage, a Syrian philosopher, and at the same time a Monophysite. He imagined in the Deity three natures, or substances, absolutely equal, and joined together by no common essence:

to which opinion his adversaries gave the name of Tritheism, or the worship of 3 gods. One of the defenders of this doctrine, was John Philoponus, an Alexandrian Philosopher and grammarian of the highest reputation; and hence he was considered by many as the author of this sect. This name has also been applied, by way of reproach, to certain Trinitarians, as above observed.†

*TSCHERNABOLTSI, a sect which arose among the old believers of Staradubofsk (see Russian Church) and which separated from them for 3 reasons. 1st. These dissenters refuse to take an oath; 2nd. to shave their beards, and 3rd. to pray for the Emperor in the form prescribed; †

*TSCHUVSTVINIKS, the friends of union among the Raskolniks, on which account they are hated by the zealous men of all parties.||

*TUNKERS, a congregation of Seventh-day Baptists at Ephrata in Pennsylvania. § See *Dunkers*.

TURLUPINS, a sect of enthusiasts which appeared about the year 1372, in Savoy and Dauphiny. They taught, that when a man is arrived at a certain state of perfection, he is freed from all subjection to the divine law, which we call An-

* Doddridge's Lectures, p. 402, 403. Baxter's Works, vol. ii. p. 132. Howe's Works, vol. iii p. 560. Bull's Sermons, vol. iv. p. 829. Pearson on the Creed, p. 134. Owen on Hebrews, vol. i. p. 53. Tillotson's Works, p. 492. Dr. A. Taylor on the Trinity.

† Mosheim, vol. i. p. 473 Barelay's Dictionary, article Tritheists.

‡ Pinkerton's Greek Church, p. 304. || Ibid, p. 334.

§ Evans's Sketch, 15th Edit. p. 267.

tinomianism. John Dabantonne was the author of this denomination. Some think they were called Turlupins because they usually abode in desolate places, exposed to wolves, *lupi*.

They called themselves the *Fraternity of the Poor*, but they were commonly called *Brethren of the Free Spirit*, which see.*

* Broughton, vol. ii. p. 474 Dufresnoy's Chronological Tables, vol. ii. p. 243.

31

VALENTINIANS, a branch of the *Gnostics* which sprung up in the second century; so called from their leader Valentinus. His principles were, generally speaking, the same with the *Gnostics*, whose name he assumed; yet in many things he entertained opinions peculiar to himself. He placed, for instance, in the *pleroma* (so the *Gnostics* called the habitation of the Deity) thirty *aeons*, of which the one half were male, and the other female. To these he added four others, which were of neither sex, viz. Horus (who guarded the borders of the *pleroma*) Christ, the Holy Ghost, and Jesus. The youngest of the *aeons*, called Sophia, (i. e. wisdom) conceived an ardent desire of comprehending the nature of the supreme Being, and by the force of this propensity brought forth a daughter named Achamoth. Achamoth being exiled from the *pleroma*, fell down into the rude and undigested mass of matter, to which she gave a certain arrangement; and by the assistance of Jesus, pro-

duced the Demurge, the Lord and Creator of all things. This Demurge separated the subtle, or animal matter, from that of the grosser, or more terrestrial kind. Out of the former he created the heavens and out of the latter this terraqueous globe. He also made man, in whose composition the subtle, and the grosser matter were united in equal portions, but Achamoth, the mother of Demurge, added to these a spiritual and celestial substance—the immortal soul.

The creator of this world, who was the God of the Jews, according to Valentinus, arrived by degrees to that pitch of arrogance, that he either imagined himself to be God alone, or at least was desirous that mankind should consider him as such. For this purpose he sent forth prophets to the Jewish nation, to whom he affected to be the supreme Being; and the other angels, who preside over different parts of the world, imitated his ambition. To correct this arrogance of Demurge, and to teach man-

kind the true and supreme Deity, Christ appeared upon earth, composed of an animal and spiritual substance, and clothed moreover with an ærial body, which passed through the womb of Mary untainted. Jesus, one of the supreme *æons*, was substantially united to him when he was baptized in Jordan. The God of the Jews, when he perceived his empire shaken by this divine man, caused him to be apprehended and nailed to the cross. But before Christ submitted to this punishment, not only Jesus, the Son of God, but also the rational soul of Christ, ascended up on high, so that only the animal soul and the æthereal body suffered crucifixion. Those who abandon false deities, and the God of the Jews, and, living according to the precepts of Christ, submit the animal and sensual soul to the discipline of reason, shall be finally happy. Their rational and sensual soul shall ascend to the seats of bliss which border on the *pleroma*. And when all souls are purified thoroughly, and separated from matter, then a raging fire shall dissolve the frame of this corporeal world.

The Valentiniæns were divided into many branches.* See *Heracleonites*, *Ptolemæus*, *Secundians*, &c.

VANISTS, so called from Sir Henry Vane, who was appointed governor of New England in the year 1636; and is said to have been at the head

of the party there, who were charged with maintaining Antinomian tenets.† See *Antinomians*.

VAUDOIS, See *Wallenses*.

UBIQUITARIANS, derived their name from their maintaining that the body of Jesus Christ is *ubique*, every where, and in every place. Brontius is said to have first advanced this sentiment about the year 1560. The Ubiquitarians were not quite agreed among themselves, some holding that Christ even during his mortal life was every where, and others dating the ubiquity of his body from the time of his ascension.‡

UCKEWALLISTS, a party of Mennonists, followers of Uke-Walles, a native of Friesland, who published his sentiments in the year 1637. He entertained a favourable opinion of the eternal state of Judas, and the rest of Christ's murderers. To give an air of plausibility to this sentiment, he invented the following hypothesis: that the period of time which extended from the birth of Christ to the descent of the Holy Ghost, was a time of darkness, during which the Jews were entirely destitute of divine light; and that, of consequence, the sins committed during this interval were in a great measure excusable.¶

VERSCHORISTS, the followers of Jacob Verschoor, a native of Flushing, who published his sentiments in the year 1680, much resembling

* Mosheim, vol. i. p. 185—188.

+ Calamy's Abridg. vol. i. p. 98.

† Broughton, Hist. Dict. vol. ii. p. 481. ¶ Mosheim, vol. v. p. 8.

those of the *Hattemists*, which see.*

UNITARIANS, a comprehensive term, including all who believe the Deity to subsist in *one person only*. The Socinians have claimed an exclusive right to this title, but unjustly, as Arians, Humanitarians, and all Anti-trinitarians have an equal right to the denomination.—Even some Trinitarians have claimed it: but this is to introduce a confusion of terms; since, as Bailey observes, Unitarian is not opposed to Tritheist or Polytheist; it does not denote a believer in *one God only*; but a believer in God in *one person only*, in opposition to the Trinitarians.

The chief article in the religious system of the Socinians is, that Christ was a mere man. But they consider him as the great instrument in the hands of God of reversing all the effects of the fall; as the object of all the prophecies from Moses to his own time; as the great bond of union to virtuous and good men, who, as Christians, make one body in a peculiar sense; as introduced into the world without a human father † as having communications with God, and speaking and acting from God in such a manner as no other man ever did, and, therefore, having the *form of God*, and being the *Son of God* in a manner peculiar to himself; as the mean of spreading divine and saving know-

ledge to all the world of mankind; as, under God, the head of all things to his church; and as the *Lord of life*, having power and authority from God to raise the dead, and judge the world at the last day. They suppose that the great object of the whole scheme of revelation was to teach men how to live here so as to be happy hereafter; and that the particular doctrines there taught, as having a connexion with this great object, are those of the unity of God, his universal presence and inspection, his placability to repenting sinners, and the certainty of a life of retribution after death.

Thus this denomination argue against the divinity and pre-existence of Christ:—The scriptures contain the clearest and most express declarations that there is but one true God, and forbid the worship of any other. Exod. xx. 3. Dent. vi. 4. Mark xii. 29. 1 Cor. viii. 6. Ephes. iv. 5. In the prophetic accounts which preceded the birth of Christ, he is spoken of as a man highly favored of God, and gifted with extraordinary powers from him, and nothing more. He was foretold, Gen. xxii. 8. to be of the seed of Abraham. Dent. xviii: A prophet like unto Moses. Psal. cxxvii. 11: Of the family of David, &c. As a man, as a prophet, though of the highest order, the Jews constantly and uniformly looked for their Mes-

* Mosheim, vol. iv. p. 554.

† Dr. Priestley, Evanson, Belsham, and others give up the miraculous conception, and with it the introductory chapters of Matthew and Luke. See Humanitarians

siah. Christ never claimed any honour or respect on his own account, but such as belonged only to a prophet, an extraordinary messenger of God. He in the most decisive terms declares the Lord God to be one God, and the sole object of worship. He always prayed to him as his God and Father. He always spoke of himself as receiving his doctrine and power from him, and again and again disclaimed having any power of his own. John v. 19, 21, 30, &c. xiv. 10. He directed men to worship the Father, without the least intimation that himself or any other person whomsoever was the object of worship. Luke xi. 1 2. Matt. iv. 10. John xvi. 23.

Christ cannot be that God to whom prayer is to be offered, because he is the high priest of that God, to make intercession for us. Acts vii. 25. The apostles speak the same language, representing the Father as the only true God, and Christ as a man, the servant of God, who raised him from the dead, and gave him all the power of which he is possessed, as a reward for his obedience. Acts ii. 22. The apostle directed men to pray to God the Father only. Acts iv. 24. Rom. xvi. 27, &c.

This denomination maintain

that repentance and a good life are of themselves sufficient to recommend us to the divine favour; and that nothing is necessary to make us in all situations the objects of his favour, but such moral conduct as he has made us capable of. That Christ did nothing by his death, or in any other way, to render God merciful to sinners; but that God is of his own accord disposed to forgive men their sins, without any other condition than the sinner's repentance. Isaiah li. 7. Ezek. xviii. 27. Above all, the beautiful and affecting parable of the prodigal son, (Luke xv.) is thought most decisive, that repentance is all our heavenly Father requires, to restore us to his favour.

The Unitarians of all ages have adopted the sentiments of Pelagius, with respect to human nature.*

The name of Unitarians, we have said, is also claimed by all those Christians who believe there is but one God, and that this one God is the Father only, and not a Trinity consisting of Father, Son, and Holy Ghost. They may or may not believe in Christ's pre-existence. The term is thus defined by the celebrated Dr. Price, and applied by him to what he calls a middle scheme between Atha-

* Priestley's Eccles. Hist. vol. i, p. 113. History of Early Opinions, vol. i. p. 10—51. vol. iii. p. 7—27. vol. iv. p. 67. Corruptions of Christianity, vol. i. p. 135. Disquisitions, vol. i. p. 376. Institutes, vol. ii. p. 281. Appeal, 19—47. Theological Repository, vol. iv. p. 20—430. Lindsay's View of the Unitarian Doctrine, &c. p. 355. Vindiciæ Priestlerianæ, p. 223—247. Apology, p. 180. Answer to Robinson's Plea.

nasianism and Socinianism. His plan, and a few of the arguments he brings to support it, may therefore be inserted under this appellation. — It teaches, that Christ descended to this earth from a state of pre-existent dignity; that he was in the beginning with God, and that by him God made the world; and that by a humiliation of himself, which has no parallel, and by which he has exhibited an example of benevolence that passes knowledge, he took on him flesh and blood, and passed through human life, enduring all its sorrows, in order to bless and save a sinful race. By delivering himself up to death, he acquired the power of delivering us from death.

offering himself a sacrifice on the cross, he vindicated the honour of those laws which sinners had broken, and rendered the exercise of favour to them consistent with the holiness and wisdom of God's government; and by his resurrection from the dead, he proved the efficacy and acceptableness of his sacrifice. Christ not only declared, but obtained the availability of repentance to pardon; and became by his interposition, not only the conveyer, but the author and means of our future immortality.* This was a service so great, that no meaner agent could be equal to it, and in consequence of it offers of full favour are made to all. No human being will be excluded from salvation, except through his own fault;

and every truly virtuous man from the beginning to the end of time, let his country or religion be what it will, is made sure of being raised from death, and of being made happy for ever. In all this the supreme Deity is to be considered as the first cause; and Christ as his gift to fallen man, and as acting under that eternal and self-existent Being, compared with whom no other being is either great or good; and of whom, and through whom, and to whom are all things

Our learned author argues in this manner to prove the pre-existence of Christ. The history of our Saviour, as given in the new testament, and the events of his life and ministry, answer best to the opinion of the superiority of his nature. Of this kind are his introduction into the world by a miraculous conception; the annunciations from heaven at his baptism and transfiguration, proclaiming him the Son of God, and ordering all to hear him; his giving himself out as come from God to shed his blood for the remission of sins; his perfect innocence, and sinless example; the wisdom by which he spoke as never man spoke; his knowledge of the hearts of men; his intimation that he was greater than Abraham, Moses, David, or even angels; those miraculous powers by which, with a command over nature like that which first produced it, he ordered tempests to cease, and gave

* This author considers the destruction of being as the main circumstance in the punishment of the wicked.

eyes to the blind, limbs to the maimed, reason to the frantic, health to the sick, and life to the dead ; his surrender of himself to the enemies who took away his life, after demonstrating that it was his own consent, which gave them power over him ; the signs which accompanied his sufferings and death ; his resurrection from the dead, and triumphant ascension into heaven.

There are in the new testament express and direct declarations of the pre-existent dignity of Christ. John i. 1. compared with the 14th verse : John iii. 13 : vi. 61. viii. 58 : John xvii. 5. 2 Cor. vii. 9 Phil. ii 5. and following verses. There remain to be quoted the texts which mention the creation of the world by Jesus Christ. In Heb. i 2. we read that *God hath in these last times spoken to us by his Son, whom he hath appointed the heir of all things ; by whom also he made the worlds.* John i. 3—10. Col. i. 16.

The doctrine of God's forming the world by the agency of the Messiah gives a credibility to the doctrine of his interposition to save it, and his future agency in new-creating it ; because it leads us to conceive of him as standing in a particular relation to it, and having an interest in it.

The doctrine of Christ's simple humanity, when viewed in connexion with the scripture account of his exaltation, implies an inconsistency and improbability which falls little short of an impossibility. The scriptures tell us that Christ,

after his resurrection, became Lord of the dead and living ; that he had all power given him in heaven and earth ; that angels were made subject to him ; that he is hereafter to raise the dead and judge the world, and finish the scheme of the divine moral government with respect to the earth, by conferring eternal happiness on all the virtuous, and punishing the wicked with everlasting destruction. Can it be believed that a mere man could be advanced at once so high as to be above angels, and to be qualified to rule and judge the world ! Do not all things rise gradually, one acquisition laying the foundation of another, and perhaps for higher acquisitions ? The power, in particular, which scriptures teach us Christ possesses, of raising to life all who have died, and all who will die, is equivalent to the power of creating a world. How inconsistent is it to allow that he is to restore and new-create this world, and yet to deny he might have been God's agent in originally forming it !

This plan coincides with the foregoing Unitarian system, in rejecting the Trinity of the Godhead ; the real divinity of Christ ; his being a proper object of prayer ; the imputation of Adam's sin to his posterity ; and such a total corruption of our nature by original sin, as deprives us of free-will, and subjects us before we have committed actual sin to the displeasure of God and future punishment ; and also in rejecting absolute predestination, particular redemption, invinci-

ble grace, and justification by faith alone. It differs from the foregoing in two respects :— (1.) In asserting Christ to have been more than any human being.—(2.) In asserting that he took upon him human nature for a higher purpose than merely revealing to mankind the will of God, and instructing them in their duty, and in the doctrines of religion.*

The celebrated Dr. Priestley calls those *Philosophical Unitarians*, who, in the early ages of Christianity, explained the doctrines concerning Christ according to the principles of the philosophy of those times. As the sun was supposed to emit rays and draw them into himself again, so the divine Being, of whom they imagined the sun to be an image, was supposed to emit a kind of efflux, or divine ray, to which they sometimes gave the name of *logos*, which might be attached to any particular substance or person, and then be drawn into the divine Being again. They supposed that the union between this divine *logos* and the man Christ Jesus was only temporary: for they held that this divine efflux, which, like a beam of light from the sun, went out of God, and was attached to the person of Christ, to enable him to work miracles while he was on earth, was drawn into God again when he ascended into heaven, and had no more occasion to exert a miraculous power. Some of them might go

so far as to say, that since this ray was properly divine, and the divinity of the Father, Christ, who had this divine ray within him, might be called God, but not as a distinct person from the Father. They are, moreover, charged with saying, that the Father, being in Christ, suffered and died in him also; and from this they got the name of *Patropassians*, which denomination has been also applied to the *Sabellians*, *Monarchians*, and others, which see.†

UNITAS FRATREM, i. e. the Unity of the Brethren; or FRATRES UNITATIS, the United Brethren, is the denomination of a Society of Christians usually called *Moravians*, because they first arose as a distinct Church in Moravia; and sometimes *Herrnhutters*, from one of their first settlements in Herrnhut.

In their History, as given by Crantz their historian, they are distinguished into ancient and modern. The former refers to them before their settlement in Upper Lusatia in 1772; the latter after it.

In an address on their behalf to the English privy council in 1715, they are called, *The reformed episcopal churches, first settled in Bohemia, and since forced by the persecutions of their enemies to retire into the Greater Poland, and Polish Prussia*. In an address also from themselves to the church of England, in the time of Charles II. they claim to have

* Price's Sermons, p. 183—192. Price's Dissertations, p. 134.

† Priestley's History of Early Opinions, vol. iii. p. 376. vol. iv. p. 279. Priestley's Eccles. Hist. vol. i. p. 296—7.

been "free for almost 700 years from the encroachments of the Romish see;" and speak of *Huss*, and *Jerom* of Prague, as their famous martyrs, by whose blood the church of Bohemia had been watered and enriched. By the Bohemian church, however, can only be meant the Christians who resided in that country; for Mr. Crantz places the beginning of the church of *The United Brethren* in the year 1457, and represents it as rising out of the scattered remains of the followers of *Huss*. This people, in order to free themselves from the tyranny of Rome, had applied in 1450 for a re-union with the Greek church, of which they had been anciently a part, and their request was cheerfully granted; but on the taking of Constantinople by the Turks, about two years after, which put an end to the Greek empire, this proposed junction came to nothing. After this they resolved to establish a community among themselves, and to edify one another from the word of God. But as this would expose them in their own country to persecution, they obtained permission to withdraw to a part of the king's domain, on the boundary between Silecia and Moravia, to settle there, and regulate their worship according to their own conscience and judgment.

In the year 1457, they assumed the above denomination of United Brethren, and bound themselves to a stricter church-discipline, resolving to suffer all things for conscience's sake; and instead of defending them-

selves, as some had done, by force of arms, to oppose nothing but prayer and reasonable remonstrances to the rage of their enemies. *

From this period to the Reformation they were severely persecuted, but still preserved their unity. A connexion was also formed between them and the Waldenses, who had for many centuries borne witness to the truth. They had several conferences with Luther, Calvin, and other reformers, and some attempts were made for union. They approved of the Augsburg confession; but not agreeing in discipline, they still continued a distinct body.

After various persecutions, distresses, and discouragements, during the 17th century, they became in a manner extinct; but about the year 1720, a remarkable awakening took place among the posterity of the brethren in Bohemia; and as no free toleration could be obtained for them in that country, they agreed to emigrate. Christian David, who had been very useful amongst them, applied on their behalf to Nicholas Lewis, Count Zinzendorf, who granted them permission to settle on his estates in Upper Lusatia. Thither, in 1722, a company of them repaired, and formed the settlement of *Herrn-Aut*. Within the first four or five years they had well nigh been broken up by religious dissensions, occasioned (it is said) by parties from among the Lutherans and the Reformed coming to settle with them. At length, by the exertions of Count Zinzendorf, the unity

was renewed, and in 1727 rules agreed to, by which divisions might in future be avoided. The Count, who from the first was friendly, now became united to them, and, in 1735, was chosen to be their bishop, having been the preceding year received into clerical orders by the Theological Faculty of Altdorf.

With respect to their doctrinal sentiments, they, as before observed, avow the Augsburg confession; and, in 1754, they published an Exposition of Christian Doctrine in harmony with it. In a Summary of the doctrine of Jesus Christ, published in 1797 for the instruction of their youth, they say nothing on the Trinity, but merely quote passages of scripture which relate to it. Under the article of the Holy Spirit, however, they say, "He is very God with the Father and the Son." They appear to avoid the doctrine of unconditional election, and believe that "Jesus Christ died for all men, and hath purchased salvation for all." Yet they say, "We do not become holy by our own power; but it is a work of the Father, Son, and Holy Spirit." There is no doctrine on which they seem to dwell with such delight, as that of the Cross, or the love of Christ in laying down his life for sinners. This, they say, has been the preaching which the Lord hath most blessed to the conversion of the heathen.

Perhaps there is no denomination in whom a meek, quiet,

and child-like spirit has been more cultivated. In some instances, however, it has been thought by other Christians to degenerate too much into puerility; and the manner in which they have formerly spoken and written on some subjects, has been far from consistent with the rules of propriety. This has been partly attributed to the weakness of their leaders, in yielding too much to the indiscretion of some of the brethren, whose prudence was by no means equal to their zeal. But the time of these indiscretions is over, and these censures by no means apply to the brethren in the present day.

The church of the United Brethren is *episcopal*; and the order of succession in their bishops is traced with great exactness in their history: yet they allow to them no elevation of rank, or pre-eminent authority; their church having from its first establishment been governed by Synods, consisting of deputies from all the congregations, and by other subordinate bodies, which they call *conferences*. The Synods, which are generally held once in seven years, are called together by the elders who were in the former synod appointed to superintend the whole Unity. In the first sitting a president is chosen, and these elders lay down their office, but they do not withdraw from the assembly; for they, together with the bishops, lay elders, and those ministers who have the general care or inspection of several

congregations in one province, have seats allowed in the synod. The other members are one or more deputies sent by each congregation, and such ministers or missionaries as are particularly called to attend. Women approved by the congregations are also admitted as hearers, and are called upon to give their advice in what relates to the ministerial labour among their own sex; but they have no vote in the synod.

In questions of importance or of which the consequences cannot be foreseen, neither the majority of votes, nor the unanimous consent of all present can decide; but recourse is had to the *lot*. For this practice the brethren allege the examples of the ancient Jews, and of the apostles (Acts i. 26) the insufficiency of the human understanding, amidst the best and purest intentions, to decide for itself in what concerns the administration of Christ's kingdom; and their own confident reliance on the promise of the Lord Jesus, that he will approve himself the head and ruler of his church. The lot is never made use of, but after mature deliberation and fervent prayer, nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

In every Synod, the inward and outward state of the Unity, and the concerns of the congregations and missions, are taken into consideration. If errors in doctrine, or deviations in practice have crept in, the synod endeavours to remove

them, and by salutary regulations to prevent them for the future. It considers how many bishops are to be consecrated to fill up the vacancies occasioned by death, and every member of the synod gives a vote for such of the clergy as he thinks best qualified. Those who have the majority of votes are taken into the *lot*, and they who are approved are consecrated accordingly.

Towards the close of every synod a kind of executive board is chosen, and called, "The Elders' Conference of the Unity," divided into committees or departments - (1.) The *missions* department, which superintends all the concerns of the missions into heathen countries. - (2.) The *helpers* department, which watches over the purity of doctrine, and the moral conduct of the different congregations. - (3.) The *servants* department, to which the economical concerns of the Unity are committed. - (4.) The *overscers* department, of which the business is to see that the constitution and discipline of the brethren be every where maintained. No Resolution, however, of any of these departments, has the smallest force, till it be laid before the assembly of the Elders' conference, and have the approbation of that body.

Besides this general conference of elders, there is a Conference of elders belonging to each Congregation, which directs its affairs, and to which the bishops and all other ministers, as well as the lay members of the congregation, are

subject. This body, which is called, "The elders' conference of the Congregation," consists,—(1.) Of the minister, as president, to whom the ordinary care of the congregation is committed.—(2.) The *moderators*, whose office it is to superintend all outward concerns of the congregation.—(3.) A married pair, who care particularly for the spiritual welfare of the married people.—(4.) A single clergyman, to whose care the young men are more particularly committed.— And, (5.) Those women who assist in caring for the spiritual and temporal welfare of their own sex, and who in this conference have equal votes.

Episcopal consecration does not, in the opinion of the brethren, confer any power to preside over one or more congregations; and a bishop can discharge no office but by the appointment of a synod, or of the elders' conference of the unity. Presbyters amongst them can perform every function of the bishop, except ordination. Deacons are assistants to the presbyters, much in the same way as in the church of England; and Deaconesses are retained for the purpose of privately admonishing their own sex, and visiting them in their sickness: but though they are solemnly blessed to this office, they are not permitted to teach in public, and far less to administer the ordinances. They have likewise *seniores civiles*, or lay-elders, in contradistinction from spiritual elders, or bishops, who are appointed to watch over the constitution and discipline

of the United Brethren; over the observance of the laws of the country in which congregations or missions are established, and over the privileges granted to the brethren by the governments under which they live.

They have Economics, or choir-houses, where they live together in communities: the single men, and single women, widows, and widowers apart, each under the superintendence of elderly persons of their own class. In these houses every person who is able, and has not an independent support, labours in his or her own occupation, and contributes a stipulated sum for their maintenance. Their children are educated with peculiar care. In Marriage they may only form a connexion with those of their own communion: the brother who marries out of the congregation is immediately dismissed from church-fellowship. Sometimes however, a sister is by express licence from the Elders' Conference permitted to marry a person of approved piety in another communion, yet still to join in their church ordinances as before. As all intercourse between the different sexes is carefully avoided, very few opportunities of forming particular attachments are found; and they usually refer their choice to the church rather than decide for themselves. And as the lot must be cast to sanction their union, each receives his partner as a divine appointment. They do not consider a literary course of education as at all

necessary to the ministry, provided there be a thorough knowledge of the word of God, a solid christian experience, and a well-regulated zeal to serve God and their neighbours. They consider the church of Christ as not confined to any particular denomination: and themselves, though united in one body or visible church, as spiritually joined in the bond of christian love to all who are taught of God, and belong to the universal church of Christ, however much they may differ in forms, which they deem non-essentials.

Their public Worship is very simple: their singing accompanied by an Organ, played very soft and solemn. On a Sunday morning they read a Liturgy of their own church, after which a sermon is preached, and an exhortation given to the children. In the afternoon they have private meetings, and public worship in the evening. Previous to the holy communion, which is administered once a month, and on Maunday Thursday, every person intending to communicate converses with one of the elders on the state of his soul. The celebration of the communion is preceded by a love-feast; and on Maunday Thursday by a solemn washing of each others feet, after which the kiss of charity is bestowed: all which ceremonies they consider as

obligatory, and authorised in all ages of the church; quoting John xiii. 14. & Peter 14. Rom. xvi. 16. On Easter Sunday they attend the Chapel (or in some places, the burial ground) where they read a peculiar liturgy, and call over the names of all their members who died in the preceding year. And every morning in Easter week they meet at seven o'clock to read the Marmories of the Gospel on the Crucifixion, &c.

But the most distinguishing feature of this denomination is, their earnest and unremitting labour in attempting to convert the heathen. They seem to have considered themselves, within the last century, as a church of missionaries. And tho' other denominations have of late emulated their zeal, yet are they far behind them. We shall have occasion to notice their numerous Missionary settlements in our Appendix.

UNIVERSALISTS. The sentiment which has acquired its professors this appellation was embraced by Origen in the third century, and in more modern times by the Chov. Ramsay, Mr Ser. White, Dr. Chrysop, Dr. Hartley, and many others. The plan of Universal Salvation, as exhibited by a late learned divine (Dr. Chauncy) of Boston in America, (who, in his Work entitled, "The Salvation of all Men," has made re-

* Quanta's History of the United Brethren. Summary of the Doctrine of Jesus Christ, Hawes's Church Hist. vol. II.

veral additions to the sentiments of the above mentioned authors) is as follows:

That the scheme of revelation has the happiness of all mankind lying at bottom, as its great and ultimate end: that it gradually tends to this end, and will not fail of its accomplishment when fully completed. Some, in consequence of its operation, as conducted by the Son of God, will be disposed and enabled in this present state to make such improvements in virtue, the only rational preparative for happiness, as that they shall enter upon the enjoyment of it in the next state. Others, who have proved miserable under the means which have been used with them in this state, instead of being happy in the next, will be awfully miserable; not to continue so finally, but that they may be convinced of their folly, and recovered to a virtuous frame of mind; and this will be the effect of future torment upon many, the consequence whereof will be their salvation, after being thus fitted for it. And there may be yet other states before the scheme of God shall be perfected, and mankind universally cured of their moral disorders; and in this way qualified for, and finally instated in eternal happiness. But however many states some individuals of the human race may pass through, and of however long continuance they may be, the whole is intended to subserve the grand design of universal happiness, and will finally terminate in it; inasmuch that the Son of God and

Saviour of men, will not deliver up his trust into the hands of the Father (who committed it to him) till he has finally fixed all men in heaven, when God shall be *all in all*. 1 Cor. xv. 28.

A few of the arguments made use of in defence of this system of universal salvation, are as follow:

1. Christ died not for a select number of men only, but for mankind *universally*: 1 Thess. v. 10; 1 Cor. xv. 3; Rom. v. 6—8; 1 Pet. iii. 18, John i. 29; in. 16, 17; 1 John ii. 2; Heb. ii. 9, &c. If Christ died for all, it is far more reasonable to believe that the whole human kind, in consequence of his death, will finally be saved, than that the greatest part of them should perish.

2. It is the purpose of God, that mankind universally, in consequence of the death of his Son, shall certainly and finally be saved; Rom. v. 12, to the end. There Adam is considered as the source of damage to mankind universally; and Jesus Christ, on the other hand, as a like source of advantage to the same mankind; but with this observable difference, that the advantage on the side of Christ exceeds, overflows, abounds, beyond the damage on the side of Adam; and this to all mankind.—Rom. viii. 19—24. On the one hand, it is here affirmed of the creature, (i. e. mankind in general) that they are subjected to vanity; that is, the imperfections and infirmities of a vain, mortal life here on earth. On the other hand, it is positively affirmed of the crea-

ture, or mankind in general, that they were not subjected to this vanity finally, and for ever, but in consequence of hope; not only that they should be delivered from this unhappy subjection, but instated in immortal glory. See also Col. i. 19, 20. ii. 9. Ephes. i. 9, 10. iv. 10. 1 Tim. ii. 4. &c.

3. As a mean, in order to men being made meet for salvation, God will, sooner or later, in this state or another, reduce them all under a willing and obedient subjection to his moral government. John i. 29. Psalm vii. 5, 6. compared with Heb. ii. 6—9. Phil. ii. 9—11. 1 John iii. 8. 1 Cor. xv. 24—29. The two periods, when the mediatorial kingdom is in the hands of Jesus Christ, and when God, as King, will be immediately *all in all*, are certainly distinct from each other; and the reign of Christ in his mediatorial kingdom may be divided into two general periods. The one takes in this present state of existence, in which Christ reigns as the head of God's kingdom of grace. The other period of Christ's reign is that which intervenes between the general resurrection and judgment, and the time when God shall be *all in all*. This state may contain a

1. of so long continuance as to answer to the scriptural phrase *for ever and ever*; or, as it might more properly be rendered, *for ages*.

4. That scripture concerning the afflicted, or restored, in consequence of the

mediatory interposition of Jesus Christ, is such as leads us to conclude, that it is comprehensive of mankind universally. See Rev. v. 13; *And every creature which is in heaven, and on the earth, and under the earth, &c.**

This title also distinguishes those who embrace the sentiments of Mr. Kelly, a modern preacher of universal salvation in England, and Mr. Murray in America. See *Kellyans*.

This denomination build their scheme upon the following foundation, viz.—That Christ, as Mediator, was so united to mankind, that his actions were theirs, his obedience and sufferings theirs, and consequently he has as fully restored the whole human race to the divine favour, as if all had obeyed and suffered in their own persons. The divine law now has no demands upon them, nor condemning power over them. Their salvation solely depends upon their union with Christ, which God constituted and established before the world began; and by virtue of this union they will all be admitted to heaven at the last day.

They allege that the union of Christ and his church is a necessary consideration for the right explanation of the following scriptures; Psal. cxxviii. 16. Ephes. v. 32. 1 Cor. xii. 26. xii. 12. See also Col. i. 18. Ephes. i. 22, 23. Col. ii. 10. Rom. xii. 5. Ephes. ii. 16. Heb. ii. 11. John xvii. 22, 23.

The scriptures affirm, *1. the offences of one,*

* Dr. Chauncy's *Salvation of all Men*, p. 10—20.

came upon all men unto condemnation. Rom. v. 8. *id.* 25. It is evident hence, that in Adam's offence all have offended; which supposes such a union between Adam and his offspring, that his sin was their sin, and his ruin their ruin: and at this be granted, why should it be thought a thing incredible, that the like union subsisting between Jesus and his seed should render his condition theirs? Especially as the apostle has stated the matter thus Rom. v. 19.

To prove that the atonement was satisfactory for the whole human race, they allege that it is said, 'Christ died for all,' that 'he is the propitiation for our sins, and not for ours only, but for the sins of the whole world.'

This denomination admit of no punishment for sin but what Christ suffered, but speak of a punishment which is consequent upon sin, as darkness, distress, and misery, which they assert are ever attendant upon transgression. But, as to *know the true God and Jesus Christ is life eternal*, and as *all shall know him from the least to the greatest*, that knowledge, or belief, will consequently dispel or

save from all the darkness, distress, and fear, which is attendant upon guilt and unbelief, and being perfectly holy, we shall consequently be perfectly and eternally happy.*

As the reader has been presented with a brief account of the arguments in favour of universal salvation, it is proper to give a sketch of the evidence brought on the opposite side of the question.

A few of the arguments alleged to support the eternity of future punishment are as follow. The sacred scriptures expressly declare that the punishment of the finally impenitent shall be eternal. Matt. xvii. 8. xxv. 41—46. Mark ix. 43. Rev. xiv. 11. See also 2 Thess. i. 9. 2 Pet. ii. 17. Jude 13. Rev. xix. 3. xx. 10. The texts concerning the sin against the holy Ghost, in particular, are a clear proof of endless punishment: 'It shall not be forgiven him, neither in this world, nor in the world to come.' Matt. xii. 31, 32. See also Mark iii. 29. Luke xii. 10. So long as the gospel rejects every idea of the salvation of men without forgiveness, so long will those texts confute the salvation of all men.* The apos-

* Rely's Union, p. 7—36. Townsend's Remarks, p. 16, 17.

† Dr. Edwards asserts, that the hypothesis of the Universalists precludes all possibility of the forgiveness of the damned, even on the supposition of their being finally admitted to heavenly happiness. Forgiveness implies that the sinner forgiven is not punished in his own person according to law and justice. On the scheme of the Universalists, all the damned are in their own persons punished according to law and justice, in that they suffer that punishment which is necessary to lead them to repentance. The new testament every where represents that all who are saved are saved in a way of forgiveness.

Dr. Jon. Edwards (son of the President) in his answer to Dr. Paine's *Unity of Boston*. Newhaven. 1790.

He says, 1 John v. 16, 'If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.' It is evident the reason why we are not to pray for those who sin unto death is because their salvation is impossible. It is said in Heb. vi. 4-6, 'It is impossible for those who were once enlightened, and have tasted of the heavenly gift, &c. if they should fall away, to renew them again to repentance'—now since it is impossible to renew them to repentance, it is impossible that they can be saved, (it like import is chap. x. 26, 27.—The woe denounced by Christ on Judas also seems to afford a demonstrative proof of endless punishment: 'Woe to that man by whom the Son of Man is betrayed; good were it for that man if he had never been born!' Matt. xxvi. 24. Mark' xiv. 21. But if Judas were finally to enjoy endless happiness, he would be an infinite gainer by his existence, let the duration of his previous misery be what it might. It was therefore, on the supposition of his final salvation, not only good, but infinitely good, that he had been born, which is a direct contradiction to the declaration of our Saviour.

All the texts which declare that those who die impenitent shall perish, be cast away, rejected, &c. disprove univer-

sal salvation: 'as, 1 Cor. i. 18. 2 Pet. ii. 12, &c. With what truth or propriety can those be said to perish, be cast away, be rejected, destroyed, and lost, who shall finally be saved? So it is said in Heb. vi. 8, 'That which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned.' How is it the end of any man to be burned, if all shall finally be saved? The figurative descriptions of the punishment of the wicked are strong, emphatical, and decisive of it, as hopeless of restitution, and of endless duration. It is set forth by *devouring fire*, by *eternal fire*, *everlasting burnings*; and, if possible, more strongly, by *the worm that dieth not, and the fire that is not quenched*—this must mean a punishment which hath not, and never shall have an end. The scripture represents, that at the end of the world all things are brought to an end. 1 Pet. iv. 7. 'Then shall there be a fixed, unalterable state; and after that there can be no passing from hell to heaven.—Rev. xxi. 10—12. The last words determine this text to refer to the general judgment; for a period ages of ages after the general judgment cannot be said to come quickly, and to be at hand. The representation in the parables of our Lord as, that after the general judgment the tares and chaff shall no more be mixed with the wheat, nor the good with the bad. Besides, the judgment is said

to be *eternal*, (*αιωνιος**) doubtless with respect to its endless and unchangeable consequences. But if the judgment be eternal with respect to its consequences, the punishment of the damned will be without end. The peculiar epithets and emphasis put upon the future judgment indicate it final. It is frequently styled the *last day*; and the great works appropriated to it are, the universal resurrection, and the general judgment and decision of the states of the whole moral world.—That the wicked will never be released from punishment, and pass from hell into the abodes of the blessed, is expressly asserted by our Saviour, Luke xvi 26. All the texts which speak of the divine *vengeance*, *fury*, *wrath*, *indignation*, *fiery indignation*, &c. hold forth some other punishment than that which is merely disciplinary. See Deut. xxxii. 11. Rom. ii. 5, 6. xii. 9. 2 Thes. i. 8, &c. Beside the arguments drawn directly from texts of scripture, there is one from the general nature of the gospel. Those who die impenitent deserve an endless punishment: for if endless punishment be not the penalty threatened in the law, no account can be given of the penalty of the law. It cannot be the temporary punishment actually suffered by the damned, because then they

would be finally saved without forgiveness. It cannot be a temporary punishment of less duration than that which is suffered by the damned, because on that supposition they are punished more than they deserve. It cannot be a temporary punishment of longer duration than that which the scriptures abundantly declare the damned shall suffer, because no such punishment is threatened in the law or in any part of scripture: it must therefore be an endless punishment. The doctrine of the perpetuity of future punishment is also confirmed by the constitution of nature, which connects sin and misery together, and will finally make the wicked necessarily miserable as long as they have existence; unless this constitution be annihilated, or superseded by the grace of God, which he assures us never shall be the case.†

A new scheme of universal salvation has been advanced by the late Dr. Jos. Huntington, of America, in a posthumous work, entitled, "Calvinism Improved, or, The Gospel Illustrated in a System of Real Grace, issuing in the Salvation of All Men." The author of this performance supposes the Atonement to be "a direct, true, and proper setting all our guilt to the account of Christ, as our federal head and spon-

* Dr. Edwards, and the other advocates for the eternity of future punishment, assert that the greek words *αιωνιος* and *αιωνιος* strictly imply an endless duration. On the other hand, Dr. Chauncy has taken great pains to shew that they mean a limited duration.

† Edwards against Chauncy, p. 53. Johnson on Everlastingness, p. 40—67.

ver; and alike placing his obedience to death to our account." "The Son of Man (says he) is God's only object, as an elect head, in regard to our eternal salvation, and all human nature is one elect, elect object, in union with Christ, as a body with a head." Agreeably to this idea, Dr. Huntington maintains that our sins are transferred to Christ, and his righteousness to us, that *he was a true and proper substitute for all mankind* and has procured *unconditional, eternal salvation for every individual*; that the gospel is all *mercy, new goodness*, and hath no threatening in it; that law and gospel are *dramatically opposite*; that these two dispensations of God oppose each other from beginning to end. "The moral law (says he) every where speaks to man in his own personal character, the gospel in that of the Messiah. The law informs us what man in justice deserves, the gospel what the Son of God deserves." Accordingly the doctor understands all the threatenings in the word of God as the pure voice of law and justice. Thus he explains Matt. xxv. 46. "Man kind in this passage are considered in two characters; in their own personally; and then the voice of the righteous law is, *These shall go away into everlasting punishment; but [in Christ] the righteous [by union of faith] shall enter into life eternal.* The wicked character shall remain an everlasting object of shame, contempt, and condem-

nation, in the view of God and holy intelligences. The righteous character is that object of approbation, worthy of life eternal."

This author declares, that the whole tenor of divine revelation ascertains the salvation of all men. In support of this assertion he adduces various texts of scripture. But, as many of his general arguments in favour of universal salvation have been exhibited in the foregoing articles, our curious readers are referred to his posthumous publication,* especially as thus does not appear to us a properly a new scheme as a revival of Mr. Kelly's above cited.

An answer to Dr. Huntington's "Calvinism Improved" has been published by Mr. Nathan Strong, minister of Hartford in Connecticut. In this work he endeavours to reconcile the doctrine of *eternal misery* with the *infinite benevolence of God*. Mr. Strong observes, that those who believe in eternal punishment, found their belief in consistency with the infinite benevolence of the Godhead. They suppose that benevolence is the sum of all his glorious perfections; that it is a comprehensive name for his whole moral rectitude; that there is no separation to be made between punitive justice and benevolence; that it is benevolence which moves him to punish both now and eternally; and that if he did not punish he would not be an infinitely benevolent God. He states be-

benevolence to say:—(1.) A love of the greatest quantity of happiness.—(2.) That it is consistent with the existence of misery.—(3.) That it has regard to the greatest quantity of happiness in *society*, and not to the happiness of every individual. "Benevolence thus defined (says he) is that goodness, or holiness, which directs the supreme God in creating, governing, and rewarding. The good of the *whole*, or the greatest happiness of intellectual being, is the object of benevolence. We may be assured that the infinitely benevolent, all-wise, and all-powerful God, will eternally execute such a government as will produce the greatest possible portion of happiness in the universe.

In order to confute Dr. Huntington's plan of universal salvation, Mr. Strong attempts to prove—(1.) That the gospel contains threatnings of death, and impenitent sinners will be as much condemned by the gospel as by the law.—(2.) That there is in no sense a contradiction, or opposition, between the law and the gospel. "Neither this law nor the gospel give life or death independent of the moral temper and notions of men. The law, itself hath the same power to give life as to give death. To the obedient and holy the law gives life. It gave life to Adam so long as he was a holy being, and it now gives life to all those beings who have not sinned. To the disobedient, by means of their sin, it gives death; and as all men have become diso-

bedient, they are under a sentence of condemnation. (See Rom. vii.) So it is with the gospel: there are conditions on which life is offered, 'repentance towards God, and faith in our Lord Jesus Christ;' and if there be not a compliance with these conditions, the gospel becomes a dispensation of death to sinners as much as the law is, yea, of a much more awful death than the law threatened."

Mr. Strong next attempts to prove that Dr. Huntington's notions of the atonement of Christ are unscriptural and absurd. His own ideas on that subject are as follow:

"Christ, according to the will of the Father, and with his own choice, dieth by obedience and sufferings made a display of certain moral truths, which the eternal misery of those who were forgiven was necessary for displaying; so that their misery is not now necessary for the good government of the universe. The reason that their eternal suffering was fit under the law was to make this display, the necessity of which hath now ceased, if God will be pleased to sanctify and forgive through Christ; but if he be not pleased to sanctify them through Christ, the necessity doth not cease. The meritorious cause on which he forgives, is the atoning sufferings of his Son. The moving cause in his own mind to provide the gospel, atonement, and pardon the sinner on account of it, was his own goodness and the general good."

"The atoning sufferings of Christ were necessary on the

gospel scheme, for the same reason as the eternal misery of the sinner was under the law, viz. to make a display of God's moral character—of his righteousness, as King of the universe—of his sense of the turpitude of the sinner's principles and practice; and also the nature of benevolence in its high and infinite source, God-head himself.*

A late writer has suggested, that the Spirit of God may have "made choice of an ambiguous term *αιωνος* [usually rendered *everlasting*] with the wise view that men might live in fear of *everlasting* punish-

ment, because it is possible it may be *eternum*—though he thinks it also possible that its everlasting duration may be admitted."† Thus much must be granted, that the sacred writers in speaking of the evil of sin, and its dangerous consequences, use very strong and pointed language to deter man from it. But if it be wise and good in God to erect such a barrier against moral evil, what shall we say of those who labour so earnestly to remove it? O, my soul, if it be possible that sin may incur *ETERNAL* punishment!—it is enough!

* Strong's Benevolence and Misery, p. 152—266, Winchester's Universal Salvation. See also Fuller's Letters to Vidler—Vidler's Letters to Fuller—and a Review of both in Scrutator's Letters, by Mr. Jerram.

† Broughton's Dissertations on Futurity.

W

* **WAHABEES**, a sect of religionists founded by Abdool Wahib, which has of late years appeared in Arabia, exploding every species of idolatry, and enjoining the worship of one eternal Being. He considers Moses, and his ancestors in the east, as sublime teachers of wisdom, and as such worthy of respect and veneration; but he rejects all revelation, and denies the divine mission both of Moses and Mahomet. This Religion, like that of the impostor, is propagated by the sword.

Hajab, an aged Arabian Sheik, about 60 years ago, pa-

tronized this scheme, the basis of which is *ample deism*; the adoration of the Deity, without churches or temples, in the open air: and, in short, the ancient religion which prevailed in these countries before the birth of Mahomet, whose Koran they totally reject, and deny the necessity of public mosques, religious ceremonies, &c. In order to restore religion to its primitive simplicity, they go back as far as the time of Abraham, the patriarch, who is equally revered by Jews, Christians, and Mahomedans.

This sect once gained pos-

cession of Africa and Medina; and though they have been expelled therefrom by the latest accounts they are still in considerable force in Arabia Felix, and in the skirts of the desert, where they have troops posted at all the wells, and lay under contributions, all the Caravans passing to the above places. A company of 1200 who made some resistance, were lately massacred, and those who escaped the sword perished in the desert through thirst.*

WALDENSES, or VAUDOIS. The antiquity of this denomination can be traced back 400 years before the time of Luther, and 20 before Peter Waldo. Many protestants suppose that Waldo derived his name from the Waldenses, whose doctrine he adopted, and who were known by the name of Waldenses, or Vaudois, before he or his immediate followers existed.

The learned Dr. Allix, in his history of the churches of Piedmont, gives this account: "That for 900 years or more, the bishop of Rome attempted to subjugate the church of Milan under his jurisdiction; and at last the interest of Rome grew too potent for the church of Milan, planted by one of the disciples; insomuch that the bishop and the people, rather than own their jurisdiction, retired to the valleys of Lucerne and Angrogne, and thence were called *Vallenses*, *Wallenses*, or

The People in the Valleys."

From a confession of their faith of nearly the above date, we extract the following particulars.—(1.) That the scriptures teach that there is one God, almighty, all-wise, and all-good, who made all things by his goodness; for he formed Adam in his own image and likeness: but that by the envy of the devil sin entered into the world, and that we are sinners in and by Adam.—(2.) That Christ was promised to our fathers who received the law; that so knowing by the law their unrighteousness and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself.—(3.) That Christ was born in the time appointed by God the Father; that is to say, in the time when all iniquity abounded, that he might show us grace and mercy as being faithful.—(4.) That Christ is our life, truth, peace, and righteousness; as also our pastor, advocate, and priest, who died for the salvation of all who believe, and is risen for our justification.—(5.) That there is no mediator and advocate with God the Father, save Jesus Christ.—(6.) That after this life there are only two places, the one for the saved, and the other for the damned.—(7.) That the saints, the vigils of saints, the water which they call holy, as also to abstain from flesh on certain days,

* Dunbar's Essays, p. 161. 1791. Times Newspaper, Nov.

* See Allix's History of the C History of the Waldenses.

Jackson's Journey from India in 1814.

in Piedmont, and Ferrin's

and the like, but especially the masses, are the inventions of men, and ought to be rejected.—(8.) That the sacraments are signs of the holy thing, visible forms of the invisible grace; and that it is good for the faithful to use those signs, or visible forms; but that they are not essential to salvation.—(9.) That there are no other sacraments but baptism and the Lord's-supper.—(10.) That we ought to honour the secular powers by subjection, ready obedience, and paying of tribute.*

For bearing this noble testimony, against the Church of Rome, these pious people were for many centuries the subjects of a most cruel persecution; and in the 13th century the pope instituted a Crusade against them, and they were pursued with a fury perfectly diabolical. Their principles, however, continued unsubdued, and at the Reformation their descendants were reckoned among the protestants, with whom they were in doctrine so congenial; but in the 17th century the flames of persecution were again re-kindled by the cruelty of Louis XIV.

It affords much pleasure to hear from a Clergyman of the Church of England, who last year

visited the Vales of Piedmont, that this people are by no means extinct, but preserve a pleasing vestige of their ancient piety and simplicity among all the calamities of the late War, and the miseries it has introduced.†

*WATERLANDIANS, a party of Mennonites, distinguished by their prudence and moderation, who, in their Confessions, adhered closely to the language of the scriptures; expressed their peculiarities with much caution and reserve, avoiding the indiscreet and intemperate language and conduct of the early Anabaptists‡.

¶WELSH INDIANS, (or *Padoucas*) a colony supposed to have emigrated from Wales in the 12th century (300 years before Columbus); under Prince Mudoc; and whose descendants still reside on the borders of the Missouri far to the Westward of the Mississippi.|| Several accounts are to be found in Welch and other histories, and various Letters have appeared at different times in the *Gentleman's* and *Monthly Magazines*. These accounts have been collected with Additions and Remarks, in three Pamphlets, two by the late Dr. E. Williams, and one by the Rev. G. Burder, referred to below. They were

* Perrin's History of the Waldenses, p. 226. Athenian Oracle, vol. i. p. 224.

† Jones's Hist. of the Waldenses. Brief Memoir of the Waldenses, by a Clergyman. 1815.

‡ Mosheim, vol. iv. 464. New Ed.

|| Mr. W. Owen fixes their situation between 37 and 43 degrees N. Lat. and between 97 to 110° W. Long. *Gentleman's Magazine*, 1791, vol. i. p. 325.

much confirmed in conversations with Gen. Bowles, the Indian Chief, when in England; by Mr. Chesholm, from the Creek Indians also, in his visit to Philadelphia; and by Mr. Heckewelder, a Moravian Gentleman at Bethlehem; an abstract of these and other Accounts was printed in the Weekly Register for Dec. 26, 1798, and I have since received some farther confirmation in Letters from Philadelphia.

The Substance of all the accounts is, that there is a nation of Indians of so much lighter complexion as to indicate an European origin; that their language is Welch, at least radically so, that they have sacred Books in that language (which have been seen by native Britons) though they have lost the art of Reading and that there are vestiges of the European Arts among them, particularly remnants of earthen ware, &c. Several natives of Wales, and some descendants from that nation in America, have expressed a great desire to go in search of this very distant country, and to commence a Mission among them, which indeed was the express object of Mr. Burder's Pamphlet, and should the peace with America be confirmed, it is hoped the object will not be forgotten.*

*WESLEYANS, the followers of Messrs John and Charles Wesley. See *Methodists*.

*WHITEFIELDITES, a term

of reproach applied to those of the early Methodists who sided with Mr. Whitefield and the Calvinists. See *Methodists*.

WICKLIFFITES, a denomination which sprang up in England in the fourteenth century. They derived their name from John Wickliff, doctor and professor of divinity in the university of Oxford, a man of an enterprizing genius and extraordinary learning. He began with attacking the jurisdiction of the pope and the bishops, and declared that penance had no sort of merit in the sight of God, unless followed with a reformed life. He was a warm opposer of absolution: for he alleged that it belonged to God alone to forgive sins, but instead of acting as God's ministers, the Romish clergy took upon them, he said, to forgive sins in their own name. He also taught that external confession was not necessary to salvation, exclaimed against indulgences, prayers to the saints, the celibacy of the clergy, the doctrine of transubstantiation, monastic vows, and other practices in the Romish church. He not only exhorted the laity to study the scriptures, but also translated them into English in order to render the perusal of them more universal. The followers of Wickliff were also called *Lollards*.†

WILHELMINIANS, in the 13th century, the disciples of Wilhelmina, a Bohemian wo-

* Burder's Welch Indians, Seco 1797. Dr. E. Williams's Enquiry into the Truth of the Discovery of America by Prince Mador, and Farther Observations on ditto. 1793. Weekly Register, Nos. 4 & 38.

† Mosheim, vol. iii. p. 166. Gölpin's Life of Wickliff, p. 67-73.

man who resided in the territory of Milan. She persuaded a large number that the Holy Ghost was become incarnate in her person for the salvation of a great part of mankind. According to her doctrine, none were saved by the blood of Jesus, but true and pious Christians, while the Jews, Saracens, and unworthy Christians, were to obtain salvation through the spirit which dwelt in her, and in consequence all which happened to Christ during his abode upon earth was to be repeated in her person.*

*WILKINSON, *Jemima*, an American female of some Notoriety in the last century. In

1776 she pretended to have a trance, in which she was taken to heaven, and received a prophetic commission. She made some converts in New York, and in Rhode Island; but chiefly in the Tennessee country. The Duke de Rochefort, in his travels through America in 1790, 7, met with her in the state of New York, and describes her as a personable but infatuated woman.†

WINCHESTERIANS, a name sometimes given to the admirers of Mr. Ethan Winchester, who preached the doctrine of Universal Salvation, both here and in America. See *Universalists*.

* Mosheim, vol. iii. p. 131.

† Last Edition of this work, p. 464

Y

YOGEYS, (*SANJAYS*, or *SEVASTES*) Hindoo Devotees, who practice a variety of self-mortifications, and mortify the body in order to merit heavenly felicity, and obtain the immaterial Nature of Brahma, the Supreme. In the Mahabharat a Yogey is thus defined: "The man who keepeth the outward accidents from entering the mind, and his eyes fixed in contemplation between his brows; who maketh his breath pass equally through his Nostrils, . . . keepeth his head, his neck, and his body steady without motion, his eyes fixed on the point of his nose, looking at nothing else around;" &c he is a

Yogey—and is forever blessed. These Yogey, as practices of self-devotion, cast themselves down on spikes stuck in bags of straw, walk on fire, pierce themselves with pins, and bore their tongues; but the most famous act of devotion is swinging by means of hooks drawn through their backs, and wheels, and fastened with ropes to trees, by which they will spin round very rapidly for half an hour or more. And some poor creatures in order to be sure of going to heaven (as they suppose) cast themselves under the wheels of the Chariot of Juggernaut, and are voluntarily crushed to death.

* Sketches relating to the Hindoos. Ward's Account of the Religion and Manners of ditto. Buchanan's Researches.

Z

***ZARATAI ZEVI**, (or *Sabbatai Zevi*) a celebrated Jewish impostor, who appeared at Smyrna about 1666, and, pretending to be the Messiah, promised to deliver the Jews and re-establish them in more than pristine glory. Multitudes of his Nation were deceived by him, and many of his followers pretended to visions and prophetic extacies. At length, falling into the hands of the Grand Seignor, he turned Turk to save his life; and thus ended the delusion.*

***ZABY'ANS**, a name given to the Chaldeans, Persians, and other ancient Idolaters, who worshipped the Host of Heaven, and pretended to the Arts of Astrology and Necromancy.† See *Sabeans*.

ZACCHEANS, disciples of Zaccheus, a native of Palestine, who about the year 350 retired to a mountain near the city of Jerusalem, and there performed his devotions in secret, conceiving that prayer was only agreeable to God when performed secretly and in silence.‡

ZANZALIANS. See *Jacobites*.

***ZEALOTS**, or **ZELOTS**, the followers of Judas of Galilee, who (like many others) com-

mited all manner of excesses, under pretence of zeal for God and his law ||

ZUINGLIANS, a branch of the ancient protestants, so called from Ulric Zuinglius, a divine of Switzerland, who received the doctor's cap at Basil in 1501. Possessing an uncommon share of penetration and acuteness of genius, he declaimed severely against indulgences, the mass, the celibacy of the clergy, and other doctrines of the Roman church. He differed from Luther in supposing only a *figurative* presence of the body and blood of Christ in the eucharist; and simply considered it as a pious remembrance of Christ's death, and of the benefits it procured to mankind. He denied that either of the sacraments confer grace, and had some peculiar notions on the doctrines of original sin, grace, &c. He was also for removing out of the churches many things which Luther was disposed to treat with toleration and indulgence; such as images, altars, wax tapers, and other ceremonies.

The religious tenets of this denomination were, in most other points, similar to those of the *Lutherans*.

* Scotch Theolog. Dict. in *Messiah*.

† Calmet's Dict.

‡ Broughton, vol. ii. p. 516. || Josephus's Antiq. lib. 18. Hackhouse's Hist. of the Bible, vol. v. p. 130.

§ Mosheim, vol. iv. 66-79. Milner, vol. v. Cent. 16, chap. 12.

APPENDIX.

1. A brief **SURVEY** of the STATE of REFORMATION, Population and religious Education throughout the World, with the progress of Bible and Missionary Societies, &c.

2. **SUMMARY** and concluding **REMARKS** on the preceding Work, and on the practical uses to which it is applicable.

1847

SOCIETY

INSTITUTED FOR THE PURPOSE OF

PROPAGATING THE GOSPEL

THROUGHOUT THE WORLD

THIS SKETCH

IS MOST RESPECTFULLY DEDICATED,

WITH THE WARMEST WISHES FOR THE SUCCESS

OF THEIR EXERTIONS,

BY

THE EDITOR.

Appendix.

BRIEF SKETCH OF THE STATE OF RELIGION THROUGHOUT THE WORLD

NOTWITHSTANDING the most important Articles comprised in the second and third parts of the former Editions of this work be incorporated in the preceding DICTIONARY, the Editor judged that the following *bird's-eye* View of all the Religions and principal religious Denominations now existing in the world, might set out a few remaining particulars that have been passed over, and form an acceptable appendage to the Work: and in order to make it useful as well as entertaining, he has subjoined a miscellany of observations, not only on the population and ecclesiastical government of the various nations, but on the present state of Vital and Evangelical Religion, and the exertions making for the propagation of the Gospel throughout the World.

In so compressed a form it would be impossible to cite all the Authorities he has made use of, which are in general the most Modern, as well as Authentic he could procure,* and on the state of Religion and the Heathen, he has particularly consulted the Transactions and Reports of Missionary and Bible Societies, and the most respectable Periodical Publications of a religious nature. It is but just to acknowledge, that for the first hint of these Tables he is indebted to a Tract of the great Dr. CARY of Serampore, (but then of England) entitled, "An Enquiry into the obligations of Christians to use means for the Conversion of the Heathen:" a Tract which laid the foundation of the Baptist Mission Society, and was one considerable mean of calling the attention of other denominations to the work.† It deserves to be added that this excellent man, after pointing out the way to others, was himself one of the first to lead in the great work which he recommended.

* Principally Pinkerton's Geography, and Sundry Voyages and Travels, &c.

† A copious Extract was inserted in the Circular Letter of the Warwickshire Association of Independent Ministers in 1793, which appears to have been drawn up by the late Dr. L. Williams, who was also appointed to write a letter on the subject of Missions to the Editor of the Evangelical Magazine, which was inserted in that work for December 1794.

Countries. *Religious Denominations established or tolerated, the former printed in Italics.*

EUROPE.

ENGLAND and WALES, *Church of England, or Episcopalians*, with a general toleration of all sorts of Dissenters in Religious worship; but which however are restrained, by the Corporation and Test Acts, from certain offices of trust and honour.

Population
17 Millions

It is difficult to estimate the number of Dissenters in this Country. The Arminian Methodists (including the new Connexion) amount to more than 180,000 in Society, besides occasional hearers. The Calvinistic Methodists are probably equally numerous with the Arminian; and the Independents, Baptists, and Presbyterians, with a few other sects, may be reckoned equal to both classes of Methodists. The Roman Catholics are estimated at nearly 100,000, and the Friends are very numerous, so that the whole body of Dissenters must certainly exceed a Million, and make about one tenth of the Population. All who are not Dissenters are generally considered Members of the Establishment; but if we further deduct all who make no profession of Religion, and who attend to no form of worship, the number of real Churchmen must be still considerably reduced. For a man who neither believes the articles, nor attends the worship of the establishment, has no more right to be called a churchman than a Mahometan or a Chinese.

11

SCOTLAND and the adjacent Isles, *Presbyterians*; the Protestant Dissenters from which are called Seceders, and are divided into Burghers, Anti-burghers, and the Relief Kirk, &c. It is remarkable that Episcopalians also, by crossing the Tweed become Dissenters.

2

Present State of Religion, &c.

EUROPE.

ENGLAND and Wales. Among the circumstances favourable to vital Religion in this country may be reckoned the following: 1. The Institution of Bible Societies, and particularly that great engine of benevolence, 'The British and Foreign Bible Society,' which, in ten years, has been the mean, in whole or in part, of home and abroad, of printing and distributing 1,148,850 Bibles and Testaments. With this parent Society are connected more than 100 Auxiliary and Branch Societies, in the British dominions only.

2. The general establishment of Free Schools for the Education of the poor, as 1. Sunday Schools for children employed in manufactories and manual labour. 2. Day Schools either for Children of the Church of England, as Dr. Bell's; or for all denominations as those of the British and Foreign School Society, whose influence promises to be as extensive as that of the Bible Society. 3. Schools for Adults, whose education has been neglected till they came to years of maturity.

3. Village preaching, by which the gospel is spreading in all the obscure and distant parts of the Kingdom, where it had not usually been heard.

4. Societies for Foreign Missions, which now exist in almost every denomination of Christians, and extend to every quarter of the world.

5. Benevolent Institutions, adapted to meet and to relieve almost every species of human misery, and these supported in times and circumstances which bear very hard upon the class of persons by whom they are chiefly maintained.

In *Wales*, it may be added, the children of the poor have derived great advantage from Circulating Schools, which remain for a certain time to teach the Children of a particular district, and then remove to instruct another.

SCOTLAND. Partakes in all that has been said of England; and has been particularly benefited by the institution of Sabbath Schools, which have been introduced in many parts of the Country with great success.

Countries.	Religious Denominations, &c.	87
Prussia.	<i>Lutherans, Calvinists, and Catholics</i> , with a free Toleration to others which may partly be attributed to the infidel principles of Frederick the great, and partly to the influence of Protestant principle in the country.	88
Saxony.	To be divided which will give nearly a million of subjects to Prussia (included above) and leave about 1,200,000 subjects under the old government. The inhabitants are chiefly Lutherans & Calvinists.	89
Poland.	<i>Catholics</i> , with toleration to Protestants under certain disabilities. The Lutherans are governed by a consistory, and the Calvinists by a Principal and three Seniors. This state is about being again formed into a distinct government, under the protection of Russia. Transylvania in 1787 contained 28,700 Slovaks usually called the Polish Brethren.	90
Austria, Hungary, and Bohemia.	The Established Religion of this great Empire was the <i>Catholic</i> , but from the intermixture of Protestant states, contains a considerable number of Lutherans, Calvinists and other Protestants of all denominations; and, by the new Constitution, there is to be a perfect equality of rights and privileges among the Roman Catholic, Lutheran and Calvinistic Churches. In Hungary it was calculated in 1787, that the Catholics and Protestants were nearly equal; beside which this kingdom was stated to contain 223,000 Jews, 50,000 Gypsies, and a great number of Greek Christians.	91
Switzerland, Piedmont, &c.	Switzerland is divided into Cantons: those of Berne, Zurich, &c. are Calvinists; Uri, Schwitz, &c. Catholic; some are composed of both Religions, and the French introduced a considerable portion of Infidelity. The Vallais, or inhabitants of the Vallies of Piedmont, were formerly called Waldenses, of which there are still some remains, but a great part of the people were driven by a long and cruel persecution within the pale of the Roman Church, in which they still continue.	92

Present State of Religion, &c

PRUSSIA. Berlin is famous for an excellent Seminary for the Education of Protestant Ministers, and several Missionaries to the heathen have been furnished from that quarter to different Societies in England. A Bible Society was formed at Berlin in 1806, to which the King himself was both a contributor and patron.

SAXONY. Little is known of the Religious State of Saxony, which has been wholly occupied with Political Events, but we should hope to find in the native country of Luther a considerable number of true Protestants.

POLAND. The plan of a Bible Society for this Country is just formed under the Auspices of the Emperor Alexander.

AUSTRIA. The establishment of Bible and Missionary Societies in various parts of Germany must greatly subserve the cause of Christianity. On its being represented to the British and Foreign Bible Society in London that there were upwards of a million of Protestants in Hungary, who were in great want of Bibles, and too poor to purchase them, 500*l.* was given for the formation of a Society in that country, for printing and circulating the Scriptures in the Hungarian and Sclavonian dialects, which has been effected. Bible Societies have also been lately formed at Dresden and Hanover. The United Brethren have spread a sweet savour of Evangelical Religion throughout Bohemia, Moravia, and various other parts of Germany, from whence also they have sent Missionaries to the remotest parts of the earth.

SWITZERLAND. The Canton of *Basle* has of late been remarkable for activity in promoting the circulation of the Scriptures, and the cause of Missions, so long as they had any means left them. The modern *Waldenses*, which are a simple and pious people, are divided into 13 Parishes with each a Minister, they had formerly 15 great schools, 90 smaller, and two Latin Schools. Both the Ministers and School subsisted in great measure by charitable assistance

Countries	Religious Denominations, &c.	Popul. in Mil.
FRANCE	<i>Catholics</i> , with free toleration to Protestants, who are very numerous in the South of France, but with a great number of <i>Infidels</i> throughout the Country. <i>Jews</i> , and all other denominations, are likewise tolerated.	24
SPAIN and Portugal	<i>Catholics</i> without Toleration to any other Denomination. The late Cortes shewed a disposition to enlighten the people, and tolerate Protestants, but Ferdinand VII. since his return, has re-established the order of Jesuits, and the Inquisition, and liberal men have been made the objects of persecution. The Catholic Clergy in Spain are estimated at 200,000, and in Portugal are still less. In Portugal the same bigotry and superstition prevails, but the assistance they have received from the English inclines them to somewhat more liberality, and English Protestants may live unmolested, though not beloved.	12
ITALY, including Naples, & Sicily, Sardinia, &c.	Rome is the Metropolis of the <i>Catholic</i> Church, and the Papedom. No toleration to Protestants can be expected here, though the Pope shews some peculiar civilities to the English Nation, for which he has certainly abundant Reason: but he has complained of a protestant church being allowed at Venice. There are 9 or 10,000 <i>Jews</i> resident in Rome and its vicinity. The inhabitants of Naples and Sicily (about 6 millions) are also <i>Catholics</i> , but being under the government of Murat (formerly one of Buonaparte's generals) a degree of Toleration prevails, especially at Naples, which is favourable to the introduction of the gospel. In 1782 there were counted in Naples above 45,325 priests, 21,604 monks, 20,793 nuns; but the next year a decree passed to dissolve 400 convents, which must have greatly lessened them.	

Present State Religion, &c.

from Holland, Switzerland, and even England, but the events of the late War have reduced them to much wretchedness and misery.

FRANCE. In the South of France the Gospel is heard with eagerness, and Evangelical Ministers from other countries are received with open arms; the fullest liberty of conscience is allowed, and there is an University for the education of the protestant clergy. Mr. Martin, a young minister from Bourdeaux, is now in England for the express purpose of learning the new system of Education, with a view to introduce it into his native country.

SPAIN. The introduction of an English Army into these countries had a tendency to weaken the prejudices of the people against Protestants as heretics, tho' there is little to recommend true religion in the general morals of Soldiers. Some of the late Cortes were also favourable to a reformation of religion, and of the priests, which has been lately given as the true reason of their being so obnoxious to the present Government, which is certainly under the influence of the church.

72

ITALY. A protestant congregation has been lately formed at Naples, the government has granted them one of the unoccupied Churches for their worship, and there seems a great disposition to listen to evangelical preaching. It is said also, that the Pope has complained of the Protestant worship being tolerated at Venice.

Countries.	Religious Denominations, &c.	Popul in Mil
TURKEY in Europe, with the Isles of the Archipelago.	The Empire is <i>Mahometan</i> , and Toleration is purchased by the payment of a capita- tion Tax. Of Christians, those of the Greek Church are far the most numerous, and are in some parts (as in Moldavia and Wallachia) admitted to places of trust and honour. The Greeks, in general, are subject to the Patriarch of Constantinople in ecclesiastical matters, but there are some Armenians, Copts, Nestorians, &c. The Jews are very numerous, and subject to a chief of their own Nation.	8
RUSSIA in Europe.	The <i>Greek Church</i> is the establishment in this Country, with a free Toleration to Raskolniks, or Dissenters, as well as to Catholics, Protestants, and Jews. The Church is governed, not by the patri- arch of Constantinople, as formerly; but by a grand national council of Ecclesiastics, in which the Emperor has a layman of high rank as his representative. The Church service is performed in the old Slavonian language [Pinkerton]	33
ASIA.		
RUSSIA in Asia, includ- ing Siberia, Kamschata, &c.	The <i>Greek Church</i> is the Established Reli- gion in all the civilized provinces; but with a general toleration throughout this vast em- pire. A great part of the Inhabitants of the Desert are Pagan Tartars of the Samman Religion. Some attach great importance to the form of their whiskers; and the Altaians are so fond of military show, that they dress up their Idol ^d Deity in the Uniform of an officer of dragoons. The Kamschatans have been converted to the Greek Religion by a ten years exemption from all taxes!	3

Present State of Religion, &c.

TURKEY. It is hoped among the Greek, as well as Protestant Christians, thinly scattered over this empire, may be found the seed of a future Christian Church, whenever it may please God to open a door for the Gospel to enter this country.

RUSSIA. The Emperor's patronage of Bible Societies in Petersburg, Moscow, &c. cannot but have a favorable aspect to the cause of true Religion. Mr. Pinkerton, who has visited this country, gives a pleasing account of the orthodoxy of the Greek Church, as to the main points of the Christian Religion, and mentions several denominations of Ras-kolniks (or Dissenters) who discover much of the life and power of Religion.

ASIA.

RUSSIA in Asia. The United Brethren have long had a Missionary establishment at Sarepta, and the Russian Government encouraged protestant settlements on the banks of the Wolga. Some years since the Edinburgh Missionary Society also attempted a Mission at Karass near Astrachan: but all were broken up (at least for the present) by the calamitous effects of the late war. The missionaries of both settlements have, however, in the mean time been usefully and honorably employed in translating the New Testament, the one (whose work is already in circulation,) into the Turkish language, and the other into that of the Kalmuck Tartars, many of whom have embraced Christianity in the Greek Church. A Mission is also in contemplation to the Mongul, and Manjur Tartars, who reside in that part of Siberia which borders on the Chinese Empire.

Bible Societies have been formed, not only at Petersburg and Moscow under royal patronage, but in the provinces of Esthonia and Livonia, for the express purpose of printing the New Testament and religious tracts in those dialects.

Countries.	Religious Denominations, &c.	Popul in Mill
TURKEY IN Asia.	<i>Mahometans</i> occupy Palestine, or the holy land, Syria, Mesopotamia, and other countries, the scene of Scripture history : but there are also many Jews and Christians, of various denominations, who are indulged, by paying for it, with living under the ecclesiastical government of their respective patriarchs, whether of Jerusalem or Antioch, Alexandria or Constantinople. The same may be said of the Nestorians, Annemans, and other reputed Sectaries.	10
ARABIA.	<i>Mahometans</i> , Sabæans, and Wahabees.	5
PERSIA.	<i>Mahometans</i> of the Sect of Ali (who differ from the Turks as to the true successor of Mahomet,) also Sabs and Gauris, or Guebres, the disciples of Zoroaster.	10
TARTARY.	<i>Mahometans</i> , Pagans, and worshippers of the Grand Lama. [See <i>Shamans</i> .]	6
CHINA.	<i>Pagans</i> of various sects, but chiefly worshippers of Foe. There are some Catholics, Greeks, and Jews among them, rather by connivance than legal toleration. The Russians have a church at Pekin, and the Jews a Synagogue at Kai-song-fou. The Catholics notwithstanding the persecution they have met with, boast of 60,000 converts still in Pekin.	250
JAPAN.	<i>Pagans</i> , particularly Sintoos, Budsöes, and a kind of moral Philosophers. (See <i>Japanese</i> .) The celebrated Francis Xavier, and other Jesuits, commenced a mission here in 1649, and were followed by the Franciscans. Their success at first was rapid and extraordinary; but their imprudence (as is asserted) brought on a persecution which lasted 40 years, and ended in their utter extermination.	25
THIBET, OR Tibet.	The Worship of the <i>Grand Lama</i> is the established religion (See <i>Thibetians</i>) mixed with various shades of Paganism.	2

Present State of Religion, &c

TURKEY, Arabia, Persia, Tartary No Mission has yet been attempted to these Countries, but the way is preparing by printing the Scriptures in almost all the various languages of the East. A Mission was attempted by the late Mr. Bloomfield at the Isle of Malta, with a view to introduce the Gospel into the Greek Isles, and eventually into Turkey, but the pestilence which raged there, and the death of that Missionary have hitherto retarded the object. It is not however, forgotten, Dr Naudi has been attempting to excite attention to it among the Christians residing on the borders of the Mediterranean, and mentions it as a promising circumstance that there have been of late many conversions of Jews residing in those parts. A late decree in Persia has permitted the public reading of the Scriptures.

CHINA. The Jesuits undertook a mission to this Country in the 16th century on the plan of blending the Catholic Religion with that of Lao and the Philosophy of Confucius. This however was disapproved by Pope Innocent X. and he enjoined a renunciation of their Idolatry. In 1788 it was reported that the Catholics had, in the course of 30 years, made 27 000 converts in the province of Szechuen and 30 000 in Nankin, but a storm of persecution gathered soon after this, and the name of Christianity became peculiarly obnoxious in China. A Chinese Edict has lately been issued against the introduction of Missionaries and their books into this country, yet Mr Morrison has been long employed at Canton and Macao, in translating the Scriptures and instructing the natives, and has lately been joined by Mr Milne, and though they may not penetrate directly into the interior of China there is no doubt but they will send in the scriptures by means of the natives, whose curiosity seems much excited.

Countries	Religious Denominations, &c.	Popul in Mil
INDIA beyond the Ganges, including the Birman Empire, Malaya, Siam, &c.	The Birman and Siamese <i>Hindoo</i> s are disciples, not of Brahma, but of Boodu, but the Malays are chiefly Mahometans. Some Dutch and Portuguese Settlements exist in different parts of this extensive country. The Catholics boast of 300,000 converts in Tonquin and 160,000 in Cochinchina.	20
HINDOOSTAN.	The native Inhabitants are <i>Hindoo</i> s (followers of Brahma) Mahometans and Perses; among whom, about 14 millions are reckoned to be British Subjects. The Afghans are supposed to be the descendants of the ten tribes of the Jews, carried into captivity, to whom a mission is projected from this country. Under the Article 'Syrian Christians' in the Dictionary, it is mentioned that there is a considerable body of professing Christians in the interior of the Country. I would add, from the report of Dr. Kerr, the Christians of St. Thomas are stated at 70 or 80,000; the Syrian Catholics at 90,000, and the Roman Catholics (strictly so) at 35,000. For the use of the Syrian Christians, a Malayan version of the New Testament has been lately printed at Bombay. For the Religion of the natives see <i>Hindoo</i> and <i>Yogye</i> .	100
ASTATIC ISLES.	Pagans and Mahometans, with an intermixture of European settlers of various Nations, Borneo, Dutch Settlement, were in 1796 more than 45,000, among whom were nearly 16,000 Protestants, and about 25 Christian Chapels. The native religion of Ceylon is the same as	

Present State of Religion, &c.

INDIA. The Baptist Society had a Mission in Rangoon, the capital of the Burman Empire, but this is suspended for the present, and the town has lately been, in great part, destroyed by fire.

HINDOOSTAN. Almost all the existing Missionary Societies have made attempts to convert the Hindoos. The Society for promoting Christian Knowledge has Missionaries at Trichinopoly, Tanjore, Madras, and Cuddalore. The Dutch while they had possessions in the East Indies, were active in this good work. The Baptist have been particularly successful. Besides the settlement at Serampore they have Missionaries at Cutwa, Godmalty, Dinagepore, Sadomah, &c. in Bengal and in other parts of India. Calcutta itself is not the seat of Infidelity as formerly, but contains many hundred venous Christians in all the ranks of Society.

The Missionary Society (of London) has Missionaries in Vizagapatam, Madras, Ganjam, Bellary, Chinsurah, Godavery, &c. The Society for Missions to Africa and the East have also 2 or 3 Missionaries, with Native Readers and Catechists, and there are perhaps among all the Societies, nearly 100 persons engaged in the instruction of 100 millions of Inhabitants!

The United Brethren had a Mission in the neighbourhood of Tranquebar, and attempted one in the Nicobar Islands, but both have failed.

An Auxiliary Bible Society has been formed at Calcutta to co-operate with the Society in London, and with the Baptist Missionaries in translating and printing the Scriptures in every considerable language of the East, and great progress has been already made in this important work.

ASIATIC ISLES. The Missionary Society has 3 Missionaries at Batavia, the capital of the Isle of Java, under protection of the British government, one of whom is invited to Amboyna, the chief of the Molucca Isles. Here many Chinese reside, and others trade, by whom it is expected Christianity may be carried into the heart of China. The same Society

Countries	Religious Denominations, &c.	Popul in Mill
	that of the Burmans; besides which, it is said to contain 100,000 Protestants, a great number of Papists, and in the whole about a million and an half of inhabitants.	20

AUSTRALASIA.

Under this term are comprehended the vast and innumerable Islands of the South Sea.

NEW HOLLAND

Geographers are not yet agreed whether to call this a continent or an Island, or several adjacent Islands, the whole length being 1960 miles, and its breadth 1680, which is nearly two thirds the size of Europe, besides the surrounding Islands. The original inhabitants are savages of 2 or 3 races, and in the lowest state of barbarism. In 1770, Capt. Cook took possession of the eastern Coast in the name of his Britannic Majesty, and called it New South Wales, and here a Colony has been settled, at Sidney Cove, chiefly formed of Convicts from Great Britain. Dr. Carey estimated the population at twelve millions, but I can find no authority to justify such a calculation; the coast is thinly peopled, and great part of the interior perhaps uninhabited. Van Diemen's land, formerly supposed a part of New Holland, is found to be a separate Island. On matne consideration I cannot rate the whole population at more than

4

NEW ZEALAND, New Zealand is the most considerable Island in this neighbourhood, being about 600 miles in length and 150 broad. The Guinea, New Britain and others are inferior Islands, differing greatly in population, but the whole probably not exceeding

1

POLYNESIA. After all that Navigators have said, I dare not reckon the inhabitants of these Islands at more than the preceding. Pinkerton remarks that Navigators have overrated them at least ten to one.

Present State of Religion, &c

has 2 or 3 Missionaries in *Ceylon*, and the Baptists one. The Methodists have also very recently commenced a Mission in this Island, and all have been favorably received. A Bible Society was formed at Colombo in this Island, 1812

* * *

AUSTRALASIA

NEW SOUTH WALES At Sidney Cove in 1809 the population amounted to between 8 and 9000, and has been gradually increasing. The gospel is preached by Mr. Marsden, Chaplain to the Colony and Schools, opened under his patronage. Several of the Missionaries sent to the South Seas have occasionally resided and preached here, Schools have been opened both for the Europeans and Natives, and one of them has met with very encouraging success in his attempts to teach the latter, who prove far more docile than was expected

NEW ZEALAND. An Island (600 miles in length by 150) has been lately made a Missionary Station, by the Church Society for Missions to Africa and the East

OTAHITI. This is the only one of these Islands on which a permanent Mission has been established, after the perseverance of more than 20 years. The king himself has made a profession of Christianity, tho' not a very honourable one, schools have been es-

Countries.	Religious & Political State.	Population.
Marquesas, Society Is. &c.	This is proved to be incorrect with Capt. Cook: and it is not like that either Foster or La Perouse were more accurate. Otaheite had been rated at 160,000, the Missionaries found it to contain little more than 16,000. On the other hand Mr. Pinkerton, who makes this remark, has been quite as much mistaken in under-rating the population of some other places, particularly the Cape. I take the population collectively at	1

AFRICA.

States of Barbary.	<i>Mahometans</i> , with a considerable number of Jews; but few Christians, excepting what are in a state of slavery.	3
N. Western Coast.	This district comprehends a great number of independent tribes or nations, as the Monsalmures, Mongearts,* Foulahs, Jaloofs, Pelloops, Mandangos, and many others as far interior as the Great Desert. Most of these are <i>Pagans</i> , except the Foulahs, who are <i>Mahometans</i> , as are also the wandering inhabitants of the Desert. The Foulahs are a very powerful nation, and make war on their neighbours to procure slaves for the Europeans.	4
Nigeria, or Negroland, and the coast of Guinea.	Runs far across the continent on the North side of the great chain of mountains, and furnishes, as well as Guinea, a considerable portion of Victims for the Slave Trade. Some of these parts are very populous, as they must be to furnish, as it is said they did, 100,000 slaves annually to the West Indies. The King of Benin, who possesses but a small part of this territory, is said to be able to raise an army of 100,000. Widah is also very populous, and Haussa has been said (falsely no doubt) to be more populous than London. The French have agreed to give up the Slave Trade north of Cape Formosa.	6

* A Jew is not suffered to enter this Country, under pain of being burnt alive.

Present State of Religion, &c.

established to instruct the natives, particularly their children. A Christian Church has been formed among the natives of Otaheite, and civilization may be expected to advance rapidly. Missionaries are solicited for some of the other Islands.

AFRICA.

Barbary. Christianity can be expected to make no progress in these states while the system of Piracy is tolerated and every Christian made a slave. but it is hoped the restoration of peace in Europe, will lead to the suppression of this system of cruelty and violence.

Western Coast. Towards the end of the last century a Company of Benevolent persons, in this country, formed a Settlement with a view to the civilization of Africa and the extermination of the Slave Trade but the Settlement was destroyed by some French Ships, and afterwards given up to our government. Mr. Nylander is chaplain of the Colony; and in 1811 the Wesleyan Methodists sent out Missionaries thither.

The Church Society for Missions to Africa and the East have stations at **Bashia** and **Camofee** (both on the Rio Pongos) where they have erected Churches and founded Schools.

Countries.	Religious Denominations, &c.	
S. Western Coast	This includes the Kingdoms of Loango, Congo, Angola; and the extensive country of the Jagas, and many other tribes as far south as the Damarras. The Portuguese sent Catholic missions to some of these Countries as early as the 15th century; and some converts have been made to <i>their</i> Christianity, but in general this part of Africa is involved in Paganism. See <i>Negros</i> .	Popul. 11
Damarras, Namaquas, and Corannas	The Damarras are divided into 5 tribes; those who reside near the Coast are very poor, and many become servants to the Namaquas; farther inland some become rich in Cattle (the only riches of those countries) and upon the death of such, the horns and bones of the animals they have consumed are laid upon their graves as trophies. They are naturally mild, and treat their prisoners with humanity. The Namaquas are known to have 10 tribes, and the Corannas 15. [Campbell]	1
Colony of the Cape.	<i>Calenists</i> , and chiefly Dutchmen; the Settlement having been peopled from Holland, but general Toleration prevails under certain restrictions. The Population in 1810 was ascertained to exceed 81,000, of whom 50,000 were Hottentots or slaves.	
Boshesmens Country, and Caffraia.	The Boshesmen, or Bushmen, are a wild nation with no settled abode, who traverse the country to the extent of 8, or 9 degrees of Longitude, and plunder whenever they can find opportunity. The term Caffraia, or the land of Infidels, was probably given to this country by the Arabs, and it is certain they are in the rudest state of Heathenism; but their country is far more populous than that of the Bushmen or the Corannas. These Nations, with the inhabitants of the Cape, may form a population of	1

Present State of Religion, &c

South West Coast. In the 15th century some Portuguese Missionaries persuaded the King of Congo and his subjects to receive the Roman Catholic Religion, and they were followed by some others; but they soon revolted again to Paganism, and have not yet been visited by Protestant Missionaries.

OWARA, &c. The Missionary Society (of London) have two Settlements in the Namaqua Country Pella and Mr. Schuttein's station on the Orange River, also one among the Corannas, called Orlam Kraal, and more recently Bethesda.

CAPE. The United Brethren have long had two flourishing Settlements in this Colony - one at Groene (formerly Bavian's) Kloof - the other at Genaden dal (*Grassenthal*) on Graaf Rye.

The Missionary Society (of London) have several settlements in these parts - viz. at Stellenbosh (between the Moravian Stations) - at Tulbach or Rodesand, where Mr. Von resides - at Zorbrak near Zwollendam - at Hooge Kraal in George Drosdy; and, toward the east end of the Colony, at Bethelsdorp near Algoa Bay, which was founded by Dr. Vanderkemp, but as this last has been found an inconvenient situation for a Mission, a new Settlement has been formed farther East (on a spot pointed out by the Governor) and called Theopolis, which may at present be considered as the principal Missionary station of this Society in South Africa. An Auxiliary Missionary Society exists here, and another in Graaf Reynet, which approaches the limit of the Colony toward Caffria. Here resides Mr. Kicherer, the minister, and the 3 converted Hottentots, who visited England in 1803, &c. a great revival of religion has very recently taken place in all these stations, and several African Preachers (one a Hottentot) have been appointed as Itinerants to assist the European Missionaries.

Countries.	Religious Denominations, &c.	Popul. in Mil.
Origuas, Boothuanas, and other neighbouring Nations.	These are numerous and powerful, the city Latakoo alone has about 8000 inhabitants; and the capital of Makuanas is 3 times as large. They are all <i>Pagans</i> . [Campbell]	1
EASTERN Coast.	Tambookies, Mrambookies, and the inhabitants of the coast, as far as Delagoa Bay, are Pagans and Mahometans, mixed with some Portuguese Christians, who of course are Catholics.	1
INTERIOR Coast.	As not more than half this quarter of the Globe has been hitherto explored by Europeans, and even that very imperfectly, it is but reasonable to assign a considerable population to this great extent of unknown Country, which is wholly <i>Pagan</i> .	4
ABYSSINIA.	<i>Christians</i> of the Abyssinian Church (which see.) They practice circumcision, and some other Jewish rites; but were converted to Christianity between the 4th and 6th centuries, and still retain the name of <i>Christians</i> .	3
NUBIA.	A miserable Country, and in some parts thinly peopled, chiefly with Mahometans. Senaar, however, one of its cities, is said to contain 100,000 persons, and Dongola about half as many.	1½
EGYPT.	<i>Mahometans</i> , Jews and Copts. This country is known to be very populous. Cairo alone is reckoned to contain 300,000 inhabitants.	3
MADAGASCAR, & other Isles on the East- ern Coast.	<i>Pagans</i> , with some European strangers of different Nations. The inhabitants, which are very numerous, bear the character of intelligence and hospitality.	4½
ISLANDS ON the Western Coast.	Partly Pagans, and partly Catholics or Protestants, according to the European Powers to whom they belong.	1

Present State of Religion, &c.

GRIQUAS. The same Society have a Mission at Claarwater, now called Griqua Town, where King Gika and his people profess great respect for Dr. Vanderkemp, who resided some time among them.

The King of Latako, on a visit from Mr. Campbell, expressed his willingness to receive Missionaries, and promised to be a father to them. A Mission is therefore immediately designed to Latako, and to Malapetzi, and Makoon's Kraal—Stations farther to the East, where the inhabitants have expressed the same willingness to receive instruction.

ABYSSINIA. In the latter part of the last century the United Brethren sent Missionaries into Egypt, with a hope of their penetrating into this country, which proved impracticable, and the door seems shut against the gospel, as much as in any pagan nation whatever.

EGYPT. The Gospel was introduced into Egypt before the close of the first century, but expelled again by Mahometanism during the 7th and 8th. There is however a considerable number of Copts in the Country, who retain the name, and many of the forms of Christianity.

MADAGASCAR. Dr. Vanderkemp had long intended a Mission to this Island, and was about entering upon it at the time of his death. Mr. Milne has since visited it to make enquiries, and it will no doubt become a Missionary station of great importance.

Countries.

Religious Denominations, &c.

NORTH AMERICA.

WESTERN
COAST & IN-
DIAN Tribes
in the North.

The Inhabitants are *Pagans* of various Indian tribes, thinly scattered over the continent, and much diminished by disease and War, yet it must be considered there are many tribes and countries yet unknown—I therefore take them at

Popul
in Mill

SPANISH
Dominions
including
Mexico.

These Nations being, by the power of Spain, and the arts of the Jesuits, reduced under Spanish Dominion, of course profess the *Catholic* Religion, and are in great measure civilized. The inhabitants in 1803 were estimated at 6 millions and $\frac{1}{2}$ and supposing they were exaggerated, as some think, I cannot conceive they ought now (after 10 years increase) to be taken at less than

7

UNITED
STATES.

Christians of all denominations, Infidels and Jews, with equal rights and complete liberty of conscience. The proportion may be judged of by the following estimates of the No. of Congregations of the different sects.

In Massachusetts, Congregationalists 450, Baptists 125, Episcopalians 15, Friends 36, Presbyterians 6, Universalists 4, Catholics, Unitarians and Methodists each 1.—total 639.

In Philadelphia only, Friends 5, Presbyterians 6, Episcopalians 3, Lutherans 3, Catholics 4; German Calvinists, Moravians, Baptists, Universalists, Methodists, and Jews, 1 each—total 27.

In New York the Presbyterians are most numerous, and the Baptists in Kentucky. The Catholics, who are not numerous, reside chiefly in Maryland. The Population of the United States was taken in 1810 at 7,238,421, which, comparing it with preceding estimates, gives an increase of about a million and a quarter in 10 years, we may, therefore, in 1815, (allowing for the war,) very safely estimate them at

8

Present State of Religion, &c

NORTH AMERICA.

SPANISH DOMINIONS The Spaniards consider these nations as converts to Christianity but it is, unhappily, to their own religious bigotry and superstition. There are said to be, however, in New Mexico thirty villages of Christian Indians, who live in society and industry, professing the Catholic faith.

UNITED STATES Though there is no Ecclesiastical Establishment in the United States it does not follow that there is no Religion, indeed in most of the States every man is required to contribute to the support of public worship (where it is instituted) though he may chuse the denomination he will support. Missionary Societies have been established at New York, Boston, and most of the capital Towns, and Bible Societies to the number of more than threescore. In many parts great revivals of religion have taken place, and it is hoped that true religion is, in general, on the increase rather than otherwise.

The United Brethren have long had Missions among the Indians in the Back Settlements of Philadelphia, North Carolina, Georgia, and among the Cherokees on the Borders of Tennessee; and in 1803 the American General-Assembly sent a Mission to the same neighbourhood, but some of these if not all, have been interrupted, and perhaps broken up, by the events of the late war.

Countries.	Religious Denominations, &c.	Popul. in Mill.
BRITISH Dominions in America.	<i>Protestants and Catholics</i> , (the latter, strange as it may seem) being the established Religion in Canada, while the establishment in New Brunswick, Newfoundland, &c. is that of the Church of England.	1
	The Coasts of <i>Labrador and West Greenland</i> are too thinly peopled to admit a distinct enumeration in this brief Sketch	

SOUTH AMERICA

CARACAS	The inhabitants of this province, at the time of the French invading Spain, declared themselves independent, and are not willing to resign their independence, though the ancient family is restored — They are Catholics	1½
NEW GRANADA.	<i>Catholics</i>	1½
PERU	<i>Catholics.</i>	2
CHILI	<i>Catholics and Pagans.</i>	1½
PARAGUAY, or Buenos Ayres.	<i>Catholics</i> — This Province has also claimed independence, and maintained a civil war with the Caraccas.	2
BRAZIL.	<i>Catholics</i> — On the Conquest of Portugal by the French, the Royal Family removed and still resides in this Settlement which has thereby the honour to be the seat of Royalty.	2
NATIVES in the Interior.	<i>Pagans.</i> The population little known, but may be moderately estimated at	3
GUIANA.	What was called French and Dutch Guiana has been conquered by the British, and the Establishment is Protestant, but the population is inconsiderable.	

Present State of Religion, &c

BRITISH DOMINIONS. There are several Missionary Stations also in the Back Settlements of Canada, &c. supported by various American Societies, by some in England, and by the United Brethren. 'The Society for propagating the Gospel in Foreign Parts' employs Chaplains in many Towns of Canada New Brunswick, and Newfoundlond, but few of them preach to the *Indians*. The Methodists have also a number of Missionaries in the same part and some considerable congregations.

The United Brethren have long established settlements in *West Greenland*, and on the Coast of *Labrador* which have given (evening Church) (at so to speak) to those inhospitable regions.

SOUTH AMERICA

GUIANA. The United Brethren, who penetrate all the most desolate parts of the earth have here several settlements viz at Paramaribo, Bonhay, Sommersdyk, and Hope on the Coreutyn. The Missionary Society of London have also Missionaries at Demarara, Mahacca, and Essequibo, and the Gospel has been attended with such success and advantages among the Slaves, that some of the Planters have encouraged it.

COUNTRIES	Religious Denominations, &c.
-----------	------------------------------

WEST INDIES.

BAHAMAS ISLES.	Numerous and fertile, and subject to England, but few inhabited, and the population very considerable.	1 1/2
CUBA	Spanish Catholics, and the native being extinct. The Island cultivated by negroes. The capital Havana, was reckoned to contain 20,000 inhabitants many years since.	1
JAMAICA	Church of England, and Pagans, with a legal toleration notwithstanding the high church zeal of the Colonial Assembly, which is discouraged by the Government at home.	1
HAYTI,	Or St. Domingo, was formerly divided between the French and Spaniards, afterwards possessed by the French only, but is now an independent Island, exhibiting the singular phenomenon of an empire of blacks and people of colour, regularly organized under a black Emperor.	1
PORTO RICO	Spanish Catholics.	1
VIRGIN ISLES	Protestants. A group of small Islands formerly occupied by the Danes, but in the late war captured by the English. The principal are St. Thomas and St. John: but the population will not bear a distinct enumeration.	
LEeward ISLES.	These Isles being divided between the English, Dutch, and French, were partly protestant and partly catholic—but of late have been all under the British flag: Guadaloupe and Dominique (two of the most populous) are to be restored to France.	1
Windward Isles.	Of these Barbadoes, which is an English and a protestant settlement, is far the most populous. Under this groupe I also include Trinidad, the furthest of these Islands toward South America.	1

Present State of Religion, &c.

WEST INDIES.

BAHAMA. The Methodists have a promising interest here and have built a Chapel which is well attended, both by the white and black Inhabitants.

JAMAICA. Kingston contains about 50,000 inhabitants with only one small Church! But the Methodists have a considerable interest here, and the United Brethren two small settlements upon the Island.

VIRGIN ISLES. The United Brethren have several settlements in these Isles which were commenced under the Danish Government and are still continued. The Methodists also have several little Societies at Tortola, and other of the Islands.

LEeward Isles. The Methodists have missionary stations in most of these Islands, particularly at Neustatius, Antigua, and Dominque where they are rapidly on the increase. The United Brethren have also an established and growing Interest at Antigua.

WINDWARD Isles. The most considerable of these is *Barbadoes* which has a population of more than 120,000, but ill provided for religious instruction. The Methodists and United Brethren have, however, each a small Society upon the Island. The Missionary Society, and the Methodists, have each attempted to introduce the gospel at Trinidad, and at Tobago, but with no remarkable success.

Appendix.

No 2

Summary and concluding Remarks on the preceding Work, and the practical uses to which it is applicable.

THE diversity of sentiment among Christians has been exhibited in the preceding pages. The candid mind will not consider those various opinions as an argument against divine revelation. The truth of the sacred writings is attested by the strongest evidence—such as the miracles recorded in the New Testament, the exact accomplishment of the prophecies, the rapid spread of the gospel notwithstanding the most violent opposition, the consistency of the several parts of the inspired pages with each other, the purity and perfection of the precepts of christianity, the agreement with the moral attributes and perfections of the Deity; and their benevolent tendency to promote the good of society, and advance our present and future happiness.

But this is not the proper place for dilating on these topics. let us here notice the few first principles in which all professing Christians agree, and then, the chief doctrines where-in they differ. The former are—

1 That there is one supreme Being of infinite perfection—The Manicheans may seem an exception to this article because they maintained the doctrine of two principles. But as they supposed the good principle would finally be victorious and reign supreme, their evil principle may only be considered as a powerful demon.

2 That this supreme Being is the object of religious worship—This appears naturally to result from the preceding article. if we admit the being of a God, the propriety of worshipping him is obvious—Trinitarians pray to one God in three persons. Unitarians address God in the person of the Father only. Roman Catholics pray to the Virgin Mary, and other saints, but they profess to address them only as intercessors and mediators, and that one God is the ultimate object of their religious worship. The Members of the New Jerusalem Church address all their prayers to Jesus Christ, because they believe he is the supreme

and only Deity, made visible and approachable in a human form, and therefore to be alone worshipped.

3. That Jesus of Nazareth is the Messiah: that is, the anointed of God to whom the prophecies of the old testament generally refer. All who profess to believe in divine revelation agree in this article, though their ideas respecting Christ's person, and the ends of his mission, are widely different.

4. That there will be a resurrection from the dead. The doctrine of a literal resurrection was indeed denied by some of the Gnostics, and is still by a few moderns: yet even these admit a resurrection of *some* kind, though they explain the term metaphorically.

5. That piety and virtue will be rewarded in a future state, and impiety and vice punished. — This article includes the idea that piety and virtue are indispensably necessary to happiness. This point is universally acceded to, and therefore upon every religious system it is our

duty and interest to be virtuous and pious.

The wretched state of the world at the time of our Saviour's appearance, which is exhibited in the Introduction to this work, evinces the necessity of the Christian dispensation. The gross superstition of the pagans, the degeneracy of the Jewish nation, the inconsistency of the ancient philosophers, and their uncertainty respecting a future state elucidate the apostle's declaration, that *life and immortality are brought to light by the gospel*.* It also appears from our Introduction, that it is highly unreasonable to consider the various opinions among christians as an objection to the truth of divine revelation. At the time of Christ's appearance there was a variety of modes in the pagan worship, and a great diversity of philosophical opinions.† The Jews were divided on several points of faith, and there are still some remains of the ancient sects.

The preceding work farther evinces that the Pagan world

* Cicero, famous throughout the learned world for his enquiries after truth, and investigations into his own nature, moral faculties, and future expectations, gives us the sum of all the knowledge that could be acquired without revelation. In his Tusculan Questions, Lib. i. he assures us, when speaking of the soul, that whether it was mortal or immortal God only knew. He devoutly wished that the immortality of the soul could be proved to him. So that with all his knowledge, and after all his researches, he was not able to determine a fact, on which the whole happiness of the rational creature for time and eternity must depend. See Bonduot's Age of Revelation.

† According to Theophrastus, there were more than 700 sects of the Western Philosophers, differing greatly on subjects of high importance. According to Varro, there were 288 different opinions entertained by them concerning the *summum bonum*, or chief good; and 300 opinions concerning God; or, as Varro himself declares, three hundred Jupiters or supreme deities. See Pres. Dwight's Sermon on the Nature of the Infidel Philosophy.

still practices a diversity of religious rites ; and that the Mahometans are as much divided as the Christians. Neither are the rejecters of revelation better agreed among themselves ; for it appears that the greatest infidels which any age ever produced, were divided and unsettled in their philosophical opinions. Voltaire leaned to deism, and seemed for some time to have adopted it ; but insensibly falling into Spinoza's system, he knew not what to believe. D'Alembert, involved in uncertainty respecting the being of a God, asserts that it is more rational to be sceptical than dogmatical on the subject. We find Diderot, after having decided against the deist, deciding in the same peremptory manner for or against the sceptic and the atheist. And Rousseau, that prodigy of inconsistency, sometimes declaring his certainty of the existence of a Deity, and writing the most sublime eulogiums on Christ that human eloquence could devise ; at other times a champion of infidelity, and doubting even the existence of a God * Surely a diversity of sentiments cannot reasonably be expected against Christians, when we find the most celebrated infidels thus divided, and inconsistent with themselves and each other.

Thus far Mrs. ADAMS.† She has stated the few particulars in which Christians generally agree : the present Editor wishes to add a few remarks on the chief points wherein they differ,

which may be reduced to the following :

1. As respects the *person of Christ*.—Most Unitarians of the present day consider him as ‘ a man like ourselves,’ only exalted by superior powers as the prophet and ruler of his church :—*Socinians* (properly such) worship him as the Mediator, or Medium of access to God :—*Arians* exalt him as the first of Creatures, and the head of the Creation : but *Trinitarians*, of every denomination, consider him as properly divine, and regard the Son of man as personally united to the supreme God, and intitled to the same honors with his divine Father. Now, however, some may consider these as mere speculative differences of opinion, it is hard to believe it can be a matter of indifference to the supreme Father, in what light we regard his Son. If it be his command that all men should “honour the Son even as they honour the Father,” (John v. 23.) it deserves the very serious consideration of those persons who devote all their talents and their labours, to counteract that end.

2. Another very important point in which professors of Christianity differ respects the *way of Salvation* : whether men are indebted for their salvation solely to the mercy of God and the Atonement of Christ ; or whether they have any merit in the work themselves, or any claims upon the divine favour ? It may seem to persons unacquainted with the Scriptures,

* See Barruel's History of Jacobinism

† With some slight abridgement and correction.

that this is a matter of no great moment, but to those who consider the scripture character of the Deity, as "a jealous God," who will not "give his glory to another," (Isa. xlii. 8.) and who has revealed Jesus Christ as the only name under heaven whereby men can be saved; (Acts iv. 12.) to such it must appear of the first importance.

3. They differ on the necessity of *divine agency* in our conversion. — *Unitarians* think that man has sufficient powers to convert himself; — *Arminians* generally consider it as a joint work, God co-operating with the human will; *Calvinists*, and some *Arminians*, ascribe the work wholly to God, who enlightens the mind, and thereby influences the affections, and consequently the will, and produces that change of Heart which our Lord makes necessary to Salvation, "Ye must be born again."

4. On the *obligation of the moral law*, which *Arminians* consider as wholly abrogated, and that Christian obedience is not only voluntary but optional. When this principle is carried into practice, and nominal Christians, from speaking slightly of moral obligation, indulge themselves in licentious conduct, then is this the most dangerous and fatal of all errors, and incurs "the perdition of ungodly men."

What has been said by some

of the *innocence* of mental error proceeds upon the principle, that it has no influence upon the heart, which can hardly be admitted of any of the doctrines above referred to. It can be no light offence against the eternal Father, to refuse the honour he has demanded for his Son. When God has devised a way of Salvation, in which his own glory is likewise secured, it can be no slight matter to reject and despise it. Much less can it be considered an inoffensive mistake, to respect the divine authority and to trample on the divine precepts — at least our Apostle did not consider it as such, when he uses that strong expression of reprobation: "whose damnation is just" Rom. m. 8.

But I am reverting to a subject which has been already discussed in Mr *Fuller's* preliminary "Essay on Truth;" I would only add that I consider the criminality of error to result from its pernicious tendency, and that errors in the fundamental points of Christianity do not arise from any defect of clearness in the Scriptures — nor from any human incapacity to understand them; but from pride and depravity of heart, though it may be often true, that the parties who embrace these errors may be self-deceived, and do not even suspect the cause.*

These remarks must, how-

* This remark may seem to militate against the assertion of the Apostle, 1 Cor. ii. 14. that "The natural man receiveth not the things of the Spirit of God: neither can he know them," &c. The fact I take to be simply this: the leading truths of the Gospel are so plainly and

ever, be confined to errors in the great essentials of the Christian religion, and must by no means be extended to those minor points, wherein *true* Christians may differ, and in many of which they may agree to differ. And when I speak of *true* Christians I would be understood to mean the subjects of divine Grace, the living members of Christ mystical, among whom I conceive there is much less real difference than generally is supposed. A pious Lutheran, a pious Calvinist, or a pious Arminian—a converted European, a converted Indian, or a converted Negro, will feel the same attachment to Christ—the same dependence on divine grace, and the same zeal for holiness of life, though their methods of expression may widely differ. And as to *devotion*, though one may worship standing, and another kneeling, one with a form, and another without, their hearts will all be devoted to the same infinite object of adoration.

I now proceed to some remarks on the former part of our Appendix, and my first observa-

tion is a painful one, borrowed from Mrs. Adams.

‘From the foregoing view of the various religions of the different countries of the world, it appears that the *Christian* religion is of very small extent, compared with those many and vast countries overspread with *Paganism* or *Mohammedism*. This great and painful truth may be further evinced by the following calculation, ingeniously made by dividing the inhabited world into *thirty parts*. I find that *nineteen* of them are possessed by pagans, six by Jews and Mahomettans, two by christians of the Greek church, three by those of the church of Rome and the protestant communion. If this calculation be accurate, Christianity, taken in its largest latitude, bears no greater proportion to the other religions, than *five* to *twenty-five*.

‘According to a calculation made in a pamphlet, entitled “An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen,” the inhabitants of the world amount to about 752 mil-

lions, and are abundantly taught in the New Testament that (like the inscription on the hand posts pointing to the city of refuge) *he who runs may read*, and men could not in understand them, were it not, 1. That the human heart is depraved and averse to believe the gospel. “It cannot be (says the carnal heart) that God is so merciful that I must extremely guilty, or that grace is so *absolutely* free.” The scriptures must be susceptible of some other meaning. I cannot I will not, believe these very humiliating doctrines. I am ‘light is come into the world’—but men, loving darkness rather than light, shut their eyes, and will not receive it.

* By Mr. Carey, in 1792; above referred to. From some remarks above made, however, it should seem that this estimate is too high, owing to two circumstances. 1. The disposition of travellers to exaggerate; and 2. The havoc made by War, Persecution, and certain European diseases among the savage nations. Dr. Carey seems to

hous, 420 millions of whom are still in pagan darkness, 130 the followers of Mahomet 100 millions catholics 11 millions protestants 10 millions of the Greek and Armenian churches and one million of Jew.*

2. This statement obviously leads to the imperative duty of carrying, at least, *the Gospel* to each nation, yea, to all the world, and presenting the Gospel to every creature. The propagation of Christianity is principle inseparable from the moral law, and the relation of man to his species. It is self-evidently asserted and strongly enforced by the Christian Revelation.

3. These pages lead us to remark the happy progress of religious liberty and toleration. Until lately, though all our nations have claimed the benefit of a legal toleration, now have been willing to grant it without any exception or exceptions. In France and Germany however the new Constitutions have not found the principle unequivocally and universally accepted, at least to the borders of the Pope's dominion.

In protestant Churches are said to have been opened, both in Venice and in Naples.

A question arises out of this subject which has been often discussed by curious persons to little effect. "What will be the final state of the many millions of heathen who have died without hearing the Gospel, and consequently without believing it?" This is a question like the question of Peter respecting John, "Lord, what shall this man be?" that the same reply may answer it—"What is that to thee? Follow thou me." That is our duty to send the Gospel to heathens, and then to receive it sufficiently clear; but we have no more to do with the fate of those who are deceased. Let us with the inhabitants of the world. Neither the Gospel, nor written law is necessary, to render men accountable as moral agents. They who sinned under the Law will be judged by the Law, they who sin against the Gospel by the Gospel.

But they who have heard of neither, are not the less accountable to that Law which is written in their hearts.—But here in

admit an excessive estimate of the population of the Savage and Africa, than before, considerably short of the population now generally allowed to be such.

* This is evidently an estimate of the population of the whole world, but 725 millions; not do it agree with the calculations of the preceding paragraph, especially as respects the Jews. In the protestant I should fear, are vitiated. My estimate is full 100 millions less.

As to Australia, 100 millions; Africa 100 millions; America and West India 30 millions—Total 100 millions. Were I to divide this into 10 parts, I should assign to the Catholics 10 millions—to the Greeks 10 millions—to the Protestants 10 millions—to the Mahometans and Jews 10 millions—and the remaining 10 to Pagans. But these estimate must, in the present defective state of our geographical knowledge, be necessarily very uncertain.

nothing to call for our opinion, or to awaken our sympathies. We may confidently leave them in the hands of God — "Shall not the judge of all the earth do right?"

Why providence has suffered the Christian Religion to be hitherto confined to so small a portion of the Globe; and why such a variety of opinions should be permitted among its professors; are problems which we cannot solve, and mysteries

which we cannot fathom. But we are encouraged by many prophecies in the sacred scriptures to expect a period when the Gospel shall be universally extended, and received with unanimity, when all superstition shall be abolished, the Jews and Gentiles unitedly become the subjects of Christ's universal empire, and *the knowledge of the Lord fill the earth as the waters cover the sea*" Even so come, Lord Jesus! Amen.

FINIS.

